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MISCELLANEA SACRA:

Or, A

NEW METHOD

Of Considering so much of the

History of the *Apostles*,

As is contained in

SCRIPTURE:

IN

An ABSTRACT of their HISTORY,
An ABSTRACT of that ABSTRACT,
And Four Critical ESSAYS.

WITH A

Preface, as an *Introduction* to the Whole.

In Two Volumes.

VOL. II.

This is my Beloved Son, HEAR ye HIM, Mat. xvii. 5.
He that hath an Ear to hear, let him HEAR what the SPIRIT saith to the Churches. Rev. ii. 7.

LONDON:
Printed for S. CHANDLER, at the *Cross-Keys* in the *Poultry*. MDCCXXV.

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ESSAY.

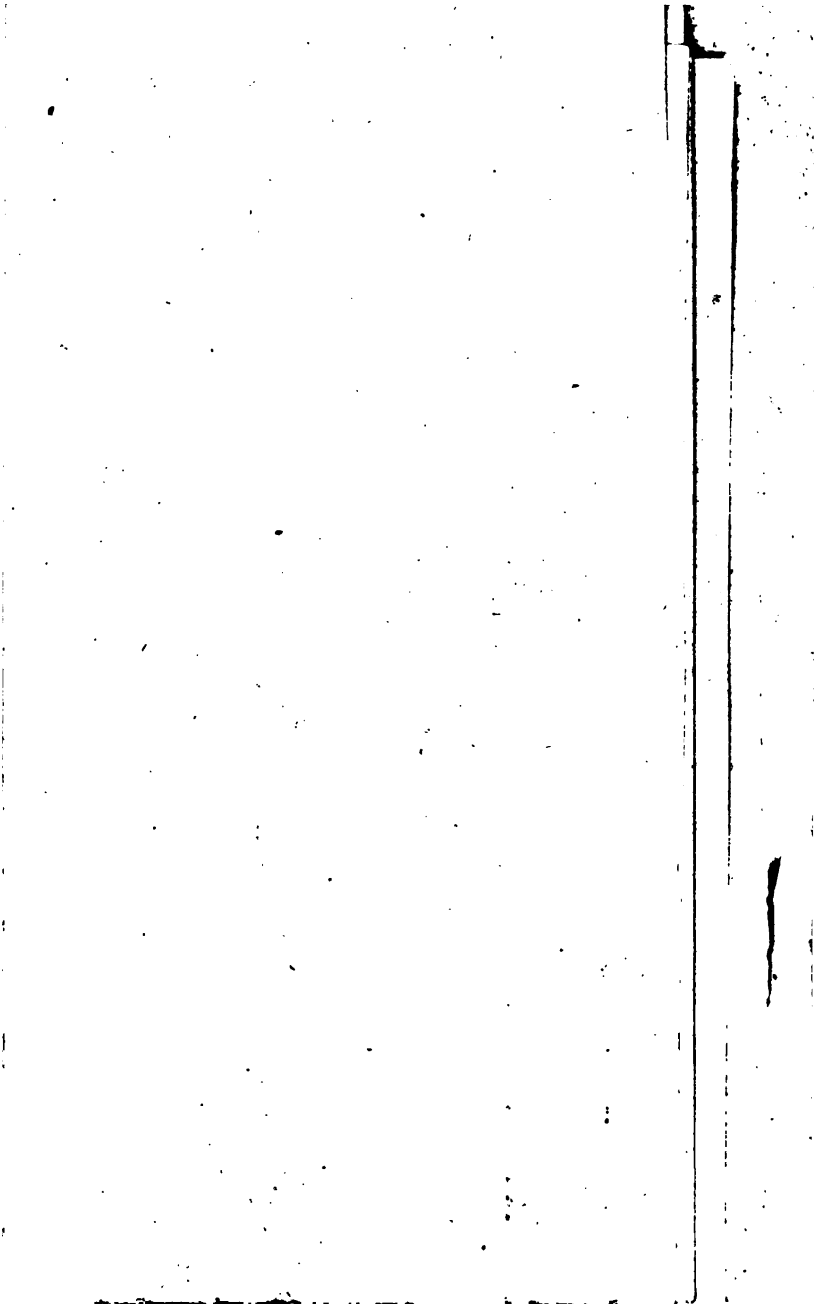
ON THE

DISTINCTION

BETWEEN

APOSTLES, ELDERS, AND BRETHREN.

LONDON,
Printed in the Year MDCCXXV.



ESSAY II.

ON THE

Diſtinction *between* APOSTLES, ELDERS, *and* BRETHREN.

THE Appellation of *Apoſtles*, *Elders*, and *Brethren*, occurring often ſeparately in the New Teſtament: And the famous Letter, mention'd *Acts* xv. 23. going from them jointly (as comprehending the whole Church at *Jeruſalem*) *to the Brethren which were of the Gentiles, in Antioch, Syria, and Cilicia*; and it being of ſuch Conſequence to the right underſtanding the New Teſtament, to underſtand the Character of an Apoſtle; and of ſo much Difficulty to underſtand what is meant by an Elder in this Text; and impoſſible to know what is meant by Brethren without underſtanding what is meant by the other two; I have thought it might be

of ſome Service, to conſider each of them by themſelves; and then, briefly, to conſider the State of the Church at that Time, as far as their acting together on this Occaſion will open it to us. By which we may better underſtand, not only what is meant by each of theſe Characters, but what was the State of the Chriſtian Church, in the early Times of the Apoſtles.

The firſt Time we meet with the Name of Apoſtles, is, *Luke* vi. 12, 13. *And it came to paſs in thoſe Days, that Jeſus went into a Mountain to pray, and continued all Night in Prayer to God; and when it was Day, he called unto him his Diſciples, and of them he choſe twelve, whom he alſo named Apoſtles:* Deſigning to ſend them to preach the Kingdom of God. Our Saviour praying all Night before his Choice, might, perhaps, be directed by God, whom to chuſe for this high and important Office: For Jeſus ſays in his Prayer to God, ſpeaking of the twelve, *thoſe that* THOU HAST GIVEN ME *I have kept*, John xvii. 12. And *Peter* ſays, *the Witneſſes to whom Chriſt ſhewed himſelf openly, were* CHOSEN OF GOD, *Acts* x. 41. So was *Mathias*, as we ſhall ſee preſently. And for this Reaſon St. *Paul*, who was not *one whit behind the chiefeſt of the Apoſtles*, calls himſelf *an Apoſtle of God*, as well as of Chriſt, in moſt of his Epiſtles. See 1 *Cor.* i. 1. 2 *Cor.* i. 1. *Gal.* i. 1. *Eph.* i. 1. *Coloſ.* i. 1. 1 *Tim.* i. 1. 2 *Tim.* i. 1. *Tit.* i. 1. And aſſerts, that

God

God had ſeparated him to this Work *from his Mother's Womb*, Gal. i. 15. As he likewiſe ſays, that *Ananias* told him, *that the God of our Fathers had choſen him*, Acts xxii. 14. Some Time after Jeſus had choſen his twelve Diſciples, *He called them together, and gave them Power and Authority over all Devils, and to cure Diſeaſes, and ſent them to preach the Kingdom of God, and heal the ſick*, Luke ix. 42. *Mark* gives us much the ſame Account of Chriſt's chooſing them, *Mark* iii. 13---16. and *Matthew* and *Mark* give us much the ſame Account of Chriſt's ſending them, *Mat.* x. 1. *Mark* vi. 7---12. But *Matthew* takes no Notice of Chriſt's chooſing them.

Thus however we ſee they were to go, *and preach the Kingdom of God*: Or at leaſt *to preach the Kingdom of God* ſo far, as to ſay, *it was at Hand*, Mat. x. 7. Jeſus did but very rarely, and in Parts very remote from *Jeruſalem*, ever own himſelf for a King, or the Meſſiah, or Chriſt, in plain and direct Words, 'till he was juſt about to ſuffer. It was neceſſary for him to uſe greater Precaution. And therefore as *John Baptiſt* had only preach'd that *the Kingdom of Heaven*, (or the Kingdom that God was ſetting up in the World, under Chriſt; the Kingdom foretold by *Daniel*, *Dan.* vii. 13, 14. underſtood by the *Jews*, and expected by the World) *was at Hand*, Mat. iii. 1. So Je-

ſus himſelf preaches in the ſame Terms, *Mat.* iv. 17. and orders his Apoſtles to preach in the very ſame alſo; ſuitably to the Prayer he afterwards taught them, *Thy Kingdom come*, *Luke* xi. 2. And he not only taught, but (as *John* did) baptiz'd Men into the Faith *that the Meſſiah was to be made manifeſt*, John i. 31. or *that the Kingdom of Heaven was at Hand*, Mat. iii. 16. It is, at leaſt, moſt probable, that when Chriſt baptiz'd by his Diſciples, *John* iii. 22. he baptiz'd Men into the ſame Faith that *John Baptiſt* did. For it cannot be ſuppoſed that he ordered his Diſciples to baptize them into his own Name, as the *Meſſiah*, when he never publiſhed that he was the *Meſſiah* himſelf, and forbid his Diſciples to divulge it, 'till he was riſen from the dead, *Mat.* xvi. 20. & xvii. 9. The firſt Commiſſion given them to baptize in the Name of Chriſt, is *Mat.* xxviii. 19. We may better underſtand what the Apoſtles were commiſſion'd to preach, by what St. *Mark* informs us of the Manner in which they executed that Commiſſion; which was by *going out, and preaching that Men ſhould repent.* Or we may put the Commiſſion and the Execution together: And then it will be, that Jeſus ſent them to preach, *that Men ſhould repent, for the Kingdom of Heaven is at Hand*: Which is the Subſtance of what *John Baptiſt* and Jeſus himſelf had preached before, *Mat.* iii. 1. and iv. 17. And as *John Baptiſt*

Baptiſt exhorted Men to Repentance, by preaching Remiſſion of Sins, if Men did repent, *Mark* i. 5. it is highly probable, that the Doctrine of Remiſſion of Sins was immediately preach'd by the Apoſtles alſo, in Virtue of this Commiſſion, as the great Motive to Repentance; and ſeems to be included in what *Mark* ſhortly ſays, that they *preached that Men ſhould repent.*

To give Credit to what they ſaid, Chriſt gave them Power over all Devils and Diſeaſes, *Luke* ix. 1. *i. e.* He gives them this Power and Authority; or he aſſures them, that when they had Faith, or a full Perſwaſion, that he would caſt out Devils, and heal Diſeaſes on their invoking his Name, in Confirmation of the Truth of the Meſſage on which he ſent them, that then Diſeaſes ſhould be healed, and the Devils caſt out. *Matthew* adds to the Power of the Commiſſion, *to heal the Lepers*, Mat. x. but that is only ſpecifying one of the Diſeaſes to be healed, which conſidering it in all its Circumſtances, was one of the very worſt, to which Men were at that Time ſubject; and which, perhaps, the *Jews* thought nothing but the Power of God could heal. He likewiſe adds, *and raiſe the dead.* But as *Grotius* and *Mills* obſerve, that is not in many Manuſcripts, and ſeems not to be a Part of the Text; if we compare it with *ver.* 1. of this Chapter, or with *Mat.* vi. 13.

Jeſus ſending the Apoſtles with theſe Powers, ſays, *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me*, Mat. x. 40. He ſends them with theſe Inſtructions, and theſe Powers, *to the loſt Sheep of the Houſe of Iſrael* only; expreſsly forbiding them to go *to the Gentiles, or the Samaritans*, Mat. x. 5, 6.

Mark acquaints us, how fully they executed the whole of this Commiſſion, by telling us, *that they went out, and preached that Men ſhould repent; And they caſt out many Devils, and anointed with Oil many that were ſick, and healed them*, *Mark* vi. 12, 13. And St. *Luke* acquaints us, that *they return'd*, and that then they told him [Jeſus] *all that they had done*, Luke ix. 10. And here this Commiſſion ſeems to determine, as being fully executed. For we read no more of their being ſent, or their going out, or returning, or doing any Thing, but accompanying Jeſus: Which they were now to do, fully to anſwer one of the Ends for which *he ordained them; viz. that they might be with him*, *Mark* iii. 14. To the Intent that they might be the better acquainted with *all that Jeſus began to do and teach, until the Day in which he was taken up, after that he through the Holy Ghoſt had given Commandments unto his Apoſtles, whom he had choſen*, Acts i. 12. And that ſo they might be the better qualify'd, *by accompanying with Jeſus*,

Jeſus, all the Time that he went in and out among them, beginning from the Baptiſm of John, unto the Day that he was taken up from them, to be Witneſſes of his Reſurrection: As St. *Peter* ſays he muſt be, that *was to take the Place in the Apoſtleſhip, from which Judas by Tranſgreſſion fell,* Acts i. 21, 22. Therefore our Saviour beſpeaks them thus, in another Place, *Ye which have continued with me in my Temptations,* Luke xxii. 28. And that they had then continued with him for ſome Time, we further learn, from *John* xvi. 32. when Jeſus ſays, *Behold the Hour cometh, yea is now come, that ye all ſhall be ſcattered, every Man to his own Home, and ye ſhall leave me alone.*

And to the Intent that they might continue with Jeſus, notwithſtanding the Harveſt was great; upon their returning to Jeſus, after they had executed their Commiſſion, *the Lord appoints other Seventy alſo, and ſent them two and two, into every City, where he himſelf would come,* Luke x. 1. and then keeps the twelve conſtantly with him. I the rather think this one Reaſon of appointing the Seventy, becauſe the Inſtructions and Powers given them, are exactly the ſame with thoſe, which had been before given to the Apoſtles. For they are to *preach that the Kingdom of Heaven is come nigh unto you* [*Jews*] Luke x. 10. *They were to heal the ſick,* ibid. And that they were *to caſt out Devils,* appears from *ver.* 17.

where the Seventy, on their Return, tell him, that they had caſt them out. And the great Agreement that there is in other Particulars between theſe two Commiſſions, may be ſeen by comparing *Luke* x. 13--15. *Mat.* x. 9--16. and *Mark* vi. 10. This exact Agreement between them ſeems to me to ſhew, that the Commiſſion to the Seventy was to ſupply the Place of the former to the Twelve, after that was determined. Jeſus alſo ſpeaks to the twelve, juſt before his being apprehended, of this their Commiſſion, as being fully executed, and ſome Time ſince determined; when he ſays to them, *When I ſent you without Purſe, and Scrip, and Shoes, lacked ye any Thing? And they ſaid, Nothing. Then ſaid he unto them, But now he that hath a Purſe let him take it, and likewiſe his Scrip: and he that hath no Sword, let him ſell his Garment, and buy one*, Luke xxii. 35, 36. And perhaps their being without any Commiſſion, is the Reaſon, why from the Time that they returned to Jeſus, to give an Account of the Execution of their Commiſſion, we never read the Name Apoſtles made Uſe of by the Evangeliſts in their Goſpels, 'till the very Night in which Jeſus was betray'd, *Luke* xxii. 30. Nor, I believe, even ſo much as under the Name of the twelve before, but once; and that after he had told them, they ſhould have the Power of Binding and Looſing, juſt as he was going up to *Jeruſalem* to ſuffer, and

then

then by Way of Deſcription of them only. But in other Places they are generally, if not always, mentioned under the common Appellation of Diſciples, as far as I can remember.

From the Time that *the Apoſtles return'd to Jeſus, and told him all that they had done*, Luke ix. 10. we do not read of their doing any thing, but accompanying, or continuing with Jeſus, and then being ſcattered on his being apprehended, *Matth.* xxvi. 31. *Mark* xiv. 27. *John* xvi. 32. 'till they being aſſembled again *on the firſt Day of the Week* after his Crucifixion, the very Day that Jeſus roſe from the Dead, Jeſus *at Evening ſtanding in the midſt of them*, ſays to them, *as my Father ſent me, even ſo ſend I you*; and when he had ſaid this, *He breathed on them, and ſaid, Receive ye the Holy Ghoſt. Whoſe ſoever Sins ye remit, they are remitted unto them, and whoſe ſoever Sins ye retain, they are retained*, John xx. 19, 21–24. Chriſt had, indeed, foretold them, that they ſhould have ſuch Powers, a little before his Death, *Mat.* xviii. 18. But he does but foretel it; as appears from its being ſaid to them in the future Tenſe, *Verily, I ſay unto you, whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven.* And tho' when he now appears to the Apoſtles on the Day of his Reſurrection, and *breathes on them*, and ſays, in the preſent Tenſe, *Receive ye the Holy Ghoſt*; yet he does

does not then actually communicate it, but only aſſures them, by this viſible Sign, that he will do it, and prefigures the manner how he will do it, by the Sound, as it were, of a mighty ruſhing Wind, *Acts* i. 1. He gives them the like Commiſſion, Matth. xxviii. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* And Mark xvi. 15. *And he ſaid unto them, Go ye into all the World, and preach the Goſpel unto every Creature.*

And as the former Commiſſion was but a temporary one, and of ſhort continuance; ſo this was a Commiſſion that was never to ceaſe, but with their Lives; as we ſhall ſee more fully afterwards.

But whilſt Jeſus gave them their Commiſſion for Life, in theſe different Ways and Terms of Expreſſion, yet he ſaw fit to reſpite the Execution of it, till the Deſcent of the Holy Ghoſt. For ſo St. *Luke* expreſsly tells us in his Goſpel, that when Jeſus had told the Apoſtles, *That Repentance and Remiſſion of Sins ſhou'd be preach'd in his Name among all Nations, beginning at Jeruſalem:* That he added, *And behold I ſend the Promiſe of my Father upon you; but tarry ye in the City of Jeruſalem until ye be endued with Power from on High,* Luke xxiv. 50. And ſo *Acts* i. 4, 5. Jeſus being aſſembled with the Apoſtles, *commanded them that they ſhould not depart from Jeru-*

Jeruſalem, but wait for the Promiſe of the Father, which, ſaith he, ye have heard of me; for John truly baptiz'd with Water, but ye ſhall be baptiz'd with the Holy Ghoſt not many Days hence. And ver. 8. *And ye ſhall receive Power, after that the Holy Ghoſt is come upon you, and* [*then*] *ye ſhall be Witneſſes unto me both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt Parts of the Earth.*

After this, we find, they return'd unto *Jeruſalem*, but *continued in their upper Room*, Acts i. 12, 13. & ii. 1. till the Holy Ghoſt came upon them, *Acts* ii. 23. and then firſt begin to execute the new Commiſſion, which they had receiv'd from Chriſt after his Reſurrection. And thus it was after *Chriſt's aſcending up on high, that he gave Gifts unto Men:* And *that he gave ſome Apoſtles; as well as ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers to the Church*, Eph. iv. 8, 11. And as they now firſt began to execute the Commiſſion for Life, which they had receiv'd; ſo they never ceas'd executing it, as long as they lived. And from this Time forth, they are conſtantly diſtinguiſhed, by the Name of *Apoſtles*, from the reſt of the Diſciples of Chriſt; from *Elders and Brethren*; as well as from all other Prophets, Evangeliſts, Teachers, and other Miniſters of the Church.

And

And now they come to be Apoſtles, in the moſt proper and diſtinguiſhing Senſe of the Word; being ſent, not only to the *Jews*, as they were before; but *to all Nations*, Matth. xxviii. 19. and *to every Creature*, Mark xvi. 15. or as our Saviour ſays, Acts i. 8. *to be Witneſſes to him in Jeruſalem, and in all Judea, and in Samaria, and to the uttermoſt Part of the Earth.* Whereas the Seventy had been ſent before, with as full a Commiſſion, to all Intents and Purpoſes, as the firſt Commiſſion of the Apoſtles was; which tho' temporary, as the firſt Commiſſion of the Apoſtles alſo was, yet ſeems to have been of the longer Continuance of the two.

I ſhall therefore, only conſider Apoſtles as acting under this Commiſſion. And the rather, becauſe *Matthias*, one of the twelve Apoſtles of the *Jews*, and *Paul and Barnabas*, the only Apoſtles of the *Gentiles*, never had the former Commiſſion; and yet were Apoſtles, as well as the eleven, who had had it.

The more general Notion of an Apoſtle, in this View, is, that he is *a Servant or Miniſter of God, in the Kingdom which he has ſet up, under Chriſt, in the World.* The Apoſtles being the Perſons, that were to publiſh the Goſpel to all Nations, *to bind and to looſe, and to declare on what Terms Men's Sins ſhould be remitted or retain'd*, and to ſubdue them to the Obedience of Faith. They are in this Divine Diſpenſation, honour'd with

with the Stile of the Servants of God, and of Jeſus Chriſt; who himſelf *is faithful unto him that appointed him*, yet *not as a Servant as Moſes*, [and the Apoſtles were] *but as a Son over the Houſe of God, made alſo by God his own*, Heb. iii. 2—7. All the Apoſtles, whoſe Writings are come to our Hands, and who, we may be ſure, would not arrogate to themſelves what did not belong to them, take this Stile upon them, *James*, Jam. i. 1. *Peter*, Pet. i. 1. *Jude*, Jude i. 6. *Paul*, Rom. i. 1. Phil. i. 1. Tit. i. 1. And this Juſtice the Devil was forc'd to render them in the *Pythoneſs*, acknowledging *Paul* and *Barnabas to be the Servants of the moſt high God, ſhewing unto Men the Way of Salvation*, Acts xvi. 17.

And inaſmuch as the Service they were to render unto God and Chriſt was among thoſe to whom they were to preach, they call themſelves *their Servants* alſo, 2 *Cor.* iv. 5. agreeable to our Saviour's Diſcourſe to them, on *Zebedee*'s Children asking the firſt Place of his Kingdom, ſhewing that the higheſt Dignity in his Kingdom, was the greateſt Service and Uſefulneſs: *Whoſoever will be great among you, let him be your Servant.* And St. *Paul* ſays of himſelf, and other Apoſtles, *let a Man ſo account of us as of the Miniſters of Chriſt*, 1 Cor. iv. 1. and ſays, *that Chriſt had made them able Miniſters of the New Teſtament*, 2 *Cor.* iii. 6. And comparing

paring himſelf with the other Apoſtles, 2 *Cor.* xi. 23. ſays, *Are they Miniſters of Chriſt? I am more.* And ſpeaking of the Goſpel, *Eph.* iii. 6, 7. adds, *Whereof he was made a Miniſter.* He ſays the ſame, *Col.* i. 23, 25. Perhaps this Stile may have been taken from the Old Teſtament; for thus *Joſhua* was ſtiled *Moſes's Miniſter*, Exod. xxiv. 13. and his Servant, *Numb.* xi. 28. And *Eliſha had a Servant or Miniſter*, 2 Kings vi. 15. *Solomon* had *his Servants and Miniſters*, 2 Chron. ix. 4. Angels are alſo called God's Miniſters, or Servants, executing his Commands: *Are they not all* MINISTRING SPIRITS, *ſent forth for the Good of thoſe which ſhall be Heirs of Salvation*, Heb. i. 7. & ii. 23. Accordingly we have ſeveral Accounts of their being ſent on great and important Errands, in the Old as well as the New Teſtament. Thoſe alſo, who have anſwer'd the great Purpoſes of God in the World, and ſerv'd his Pleaſure, have the Honour of being ſtiled his Servants; ſo *Job*, *Jacob*, *Caleb*, *David*, *Nehemiah*, and *Zerubbabel*, have been ſtiled in their Time. And thus, in the moſt eminent Manner, *Moſes* is often ſtiled *a Servant of the Lord*, and *my Servant*, by God himſelf, from his being the great Inſtrument of delivering his People out of *Egypt*, conducting them through the Wilderneſs, and ſettling the divine Government among them. All the Prieſts and Levites were

were called the *Lord's Miniſters*, becauſe they miniſtred to the Lord in holy Things. And, indeed, Servants and Miniſters continue to ſignify the ſame Thing among us: Thoſe that are called the King's Miniſters in *England*, being called his Servants in *Scotland*.

But the Apoſtles have not barely the Honour of being the Servants or Miniſters of God in the lower Senſe, in which all good Men are ſo, doing his Will in their ſeveral Stations; or in which, Prophets, Evangeliſts, Paſtors, and Teachers, are Miniſters in the Kingdom of Chriſt, *Eph.* iv. 11, 12. And as *Workers of Miracles*, *Healers of Diſeaſes*, *Diverſities of Tongues*, *Helps and Governments* may be ſaid to be; but in a ſuperlative Degree to them all. This appears from their having always the Rank given them before the others; as *Acts* xv. 23. *Eph.* iv. 11. and from their preſiding conſtantly in all Aſſemblies of Chriſtians where they were preſent (propoſing, ſpeaking in the Name of the Aſſembly, and forming the Queſtion; *Acts* i. 15. and v. 6. and xv.) but more eſpecially by St. *Paul's* expreſs Aſſertion, 1 *Cor.* xii. 28. where he is ſettling the Ranks of the ſeveral Miniſters in the Chriſtian Church. For he ſays, *God hath ſet ſome in the Church*, FIRST APOSTLES, *ſecondarily Prophets*, *thirdly Teachers*, *after that*, &c. And Chriſtians are ſaid by him *to be built on the Foundation of Apoſtles and*

and Prophets, Chriſt himſelf being the chief Corner-ſtone, Eph. ii. 20. On which Account the Apoſtles have the high Character of Ambaſſadors; and of acting in Chriſt's ſtead. St. *Paul* calls himſelf an *Ambaſſador in Bonds*, Eph. vi. 20. and ſpeaking of himſelf in the Character of an Apoſtle, ſays; *Now then we as Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled unto God*, 2 Cor. v. 20. On what Account this high Character is given them, will be better underſtood by what follows.

A Man may be ſaid to be a Servant, who takes a Service upon him, and whoſe Service is accepted; though he be not called to that Service, or ſent upon it: But the Apoſtles were choſen to their Service, and ſent on their Meſſage before they went. Jeſus ſaid to them, *John* xx. 21. *As my Father ſends me, ſo ſend I you.* As Chriſt was *the Sent of God*, ſo they were the *Sent of Chriſt.*

The firſt, and one of the moſt diſtinguiſhing Parts of their Character and Meſſage was to *teſtify and witneſs*: As, I think, will appear from ſeveral Places of Scripture, in which the End of their Appointment is declared, or the Manner, in which they anſwered it.

Juſt as our Saviour was going to leave his Diſciples, he tells them, *John* xv. 26, 27. That *when the Comforter was come, who is*

the

the Spirit of Truth, he ſhould teſtify of him; and that then *they alſo ſhould bear* WITNESS OF HIM, *becauſe they had been with him from the Beginning.* And after his Reſurrection he tells them, *Luke* xxiv. 48. *And ye are* WITNESSES *of theſe Things.* And adds, That after they ſhould receive Power, by the Holy Ghoſt coming upon them, *They ſhould be* WITNESSES *unto him, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt Parts of the Earth.* Thus far the Direction to the Apoſtles to witneſs and teſtify was general; and extended to any of the Facts of Chriſtianity, which they had ſeen or heard. And we may well ſuppoſe that the Reaſon, why the Direction was continued in theſe general Terms was, becauſe the Facts, which they were chiefly to teſtify had not yet happened. Nor did they then underſtand the great Conſequence of thoſe Facts, or of their Teſtimony about them.

But after the Reſurrection of Jeſus from the Dead, they underſtood that his Reſurrection was to be the chief Matter of their Teſtimony: And, therefore, when they were met together at *Jeruſalem*, waiting for the Deſcent of the Holy Ghoſt, and were going to chooſe an Apoſtle in the Room of *Judas*, *Peter* ſays, at the Concluſion of his Speech to the One Hundred and Twenty, *Wherefore of theſe Men, which have companied with us, all the Time that the Lord Jeſus went in and out*

among us, beginning from the Baptiſm of John, unto the ſame Day that he was taken up from us, muſt one be ordained to be a WITNESS WITH US OF HIS RESURRECTION, Acts i. 21, 22. As ſoon as the Holy Ghoſt was fallen on them, *Peter* preaches to the *Hebrew Jews*, and the Proſelyted *Jews* of all Nations; and the Concluſion of his Diſcourſe is, *this Jeſus hath God raiſed up, whereof* WE ALL ARE WITNESSES, Acts ii. 32. *And with many other Words did Peter* TESTIFY---*ſaying*, ver. 40. When *Peter* and *John* account for the Miracle they had wrought on the Beggar, to the People, *Acts* iii. 14. They tell them, That they had wrought it by the Power of Chriſt, *whom they had ſlain, whom God had raiſed from the Dead; whereof*, ſays he, WE ARE WITNESSES. The ſame Thing they witneſs to the Rulers, when they were brought before them, to anſwer by what Power they had wrought that Miracle; ſaying, *Be it known unto you, that by the Name of Jeſus — whom ye crucified*, WHOM GOD RAISED FROM THE DEAD [or whom we teſtify that he raiſed from the Dead] *doth this Man* [the Beggar] *ſtand whole before you*, Acts iv. 10. On the Council's threatning them, if they taught any more in the Name of Jeſus; they anſwer, That *they cannot but ſpeak the Things, which they* HAVE SEEN AND HEARD, ver. 20. i. e. They cannot but teſtify the Reſurrection of Chriſt, whom

whom they had ſeen and heard, after he was riſen from the Dead; *He having been* SEEN OF THEM *forty Days, and* SPEAKING *of the Things pertaining unto the Kingdom of God*, Acts i. 3. After the Holy Ghoſt's falling on the Apoſtles, and their Company, a ſecond Time, the Remark that St. *Luke* makes upon it, is, That *with great Power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus*, Chap. iv. 33. When the Apoſtles were again queſtioned by the Council, for their continuing to teach in Chriſt's Name, they anſwer, *The God of our Fathers raiſed up Jeſus, whom ye ſlew, and hanged on a Tree. Him hath God exalted with his right Hand to be a Prince and a Saviour — And we are* HIS WITNESSES OF THESE THINGS, Acts v. 30---33. When *Peter* and *John* went down to *Samaria*, to give the Holy Ghoſt to the *Samaritans*, on their receiving the Goſpel; St. *Luke* obſerves, *that when they* [*Peter* and *John*] *had* TESTIFIED [or witneſſed] *and preached the Word of the Lord, they returned to Jeruſalem*, Acts viii. 25. When *Peter* goes to convert the Firſt-Fruits of the Proſelytes of the Gate to the Chriſtian Faith, he ſays, that after the *Jews had ſlain Chriſt, and hanged him on a Tree, him God raiſed up the third Day, and ſhewed him openly*; *not to all the People, but unto* WITNESSES *choſen before of God, even* TO US, *who did eat and drink with*

him, after he roſe from the Dead. And he commanded us to preach to the People, and to TESTIFY, *that it is he which was ordained of God to be the Judge of Quick and Dead,* Acts x. 40, 41, 42. And that he was to be this Judge, they proved by TESTIFYING that God had raiſed him from the Dead, as St. *Paul* expreſsly does to the *Athenians*, telling them, *Acts* xvii. 31. *That God had appointed a Day, in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordained, whereof he hath given Aſſurance unto all Men, in that he hath raiſd him from the Dead.*

St. *Luke* introduces *Paul* ſpeaking to the *Jews*, *Acts* xxii. 15. and acquainting them, that *Ananias* told him, that *he ſhould be* CHRIST'S WITNESS *unto all Men.* And that when our Saviour appear'd to him in the Temple, he told him, that the *Jews would not receive* HIS TESTIMONY *concerning him*; but that he muſt go *and bear it to the Gentiles*, ver. 18, 21. & Acts xxvi. 16. He likewiſe introduces St. *Paul* acquainting King *Agrippa*, that Chriſt ſaid to him, *Riſe, for I have appeared unto thee for this Purpoſe, to make thee a Miniſter, and a* WITNESS, *both of thoſe Things which thou haſt ſeen, and of the Things in the which I will appear unto thee.* In the firſt Diſcourſe of *Paul*'s, that we have an Account of, he and *Barnabas* DECLARE to the *Jews*, and the Proſelytes of the Gate at *Antioch*

Antioch in *Piſidia*, *that God had raiſed Jeſus from the Dead: And declared it, as well from themſelves*, ver. 32. as from thoſe, (*i. e.* the eleven) *who came up with him from Galilee to Jeruſalem*, and who are ſaid to be HIS WITNESSES *unto the People*, ver. 31. *Paul* TESTIFIES *that Jeſus was the Chriſt*; Acts xviii. 5. And tells the Elders of the Church of *Epheſus*, *that he had* TESTIFIED *both to the Jews and to the Greeks*, Acts xx. 17, 21. And adds, that none of the Troubles that he foreſaw, mov'd him from TESTIFYING *the Grace of the Goſpel of Chriſt*, ver. 24. And when our Bleſſed Lord appeared to him in the Caſtle at *Jeruſalem*, he *bids him be of good Cheer*; for that *as he had* TESTIFIED *of him in Jeruſalem, ſo he ſhould* BEAR WITNESS *alſo at Rome*, Acts xxiii. 11. *Paul* likewiſe declares to King *Agrippa*, that after *he was ſent to the Gentiles, he continued* WITNESSING *both to ſmall and great--- that Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the Dead, and ſhould ſhew Light unto the People, and unto the Gentiles*, Acts xxvi. 22, 23. And when St. *Paul* was come to *Rome*, according to our Saviour's Prediction, *Acts* xxiii. 11. St. *Luke* acquaints us, that St. *Paul* TESTIFIED *the Kingdom of God* there, *Acts* xxviii. 23.

We find St. *Peter* calls himſelf a WITNESS *of the Sufferings of Chriſt*, 1 Pet. v. 1. And tells thoſe to whom he writ, *that they did*

not follow cunningly deviſed Fables, when they made known unto them the Power and Coming of our Lord Jeſus Chriſt; but were EYE-WITNESSES *of his Majeſty. For he received from God the Father, Honour and Majeſty, when there came ſuch a Voice from the excellent Glory—— and this Voice——* WE HEARD, 2 Pet. i. 16—19. And St. *John*, an Apoſtle as well as a Writer of one of the Goſpels, ſays, that HE TESTIFIED THE THINGS, *viz.* Thoſe which are contained in his Goſpel, and *wrote theſe Things, and we know that his* TESTIMONY *is true:* John xxi. 24, Words not uſed by *Mark*, or *Luke*, in their Goſpels. And in his Epiſtle he ſays, *That which we have heard, which we have ſeen with our Eyes, which we looked upon, and our Hands have handled of the Word of Life. (For the Life was manifeſted, and we have ſeen it, and* BEAR WITNESS, *and ſhew unto you) That which we have ſeen and heard declare we unto you*, 1 John i. 2, 3. See *Chap.* iv. *ver.* 14. *Rev.* i. 2, 9.

And St. *Paul* ſays, 1 *Cor.* xv. 15. that if Chriſt be not riſen, *then are* WE (not only he, but the reſt of the Apoſtles of Chriſt) *found falſe* WITNESSES, *becauſe*, ſays he, WE *have* TESTIFIED *of God, that* HE RAISED UP CHRIST, *whom he raiſed not up, if ſo be that the Dead riſe not.* And he calls the Goſpel which he preached to the *Corinthians*, (the ſame for Subſtance that the other Apo-

ſtles did to others) *the* TESTIMONY OF CHRIST, 1 Cor. ii. 1. And calls it HIS TESTIMONY to the *Theſſalonians*, 2 Theſ. i. 10. *The very* TESTIMONY OF OUR LORD, *which he chargeth Timothy not to be aſhamed of*, 1 Tim. i. 8. I need do no more than barely acquaint the moſt unlearned Reader, that it is the very ſame Word in the Original, which we tranſlate by the two Words Teſtify and Witneſs; and which are in our own Language of the ſame Import and Signification.

Thus we ſee, that Apoſtles are appointed to teſtify, or witneſs, the Reſurrection of Chriſt: But we may obſerve, that though they generally inſiſted on that, as the Fact of the greateſt Moment, without which the Chriſtian Religion could have no Foundation, and which, if once admitted, the reſt would be readily received; yet they do likewiſe at Times, and as Occaſion required, *atteſt the other Facts of Chriſtianity*: Chriſt's Miracles, his Transfiguration, his Crucifixion, his Aſcenſion, and eſpecially his ſhedding down the Holy Ghoſt upon them; as a Proof of his Reſurrection, and his Exaltation at the right Hand of God.

And as thus we ſee, that Apoſtles teſtify the Reſurrection of Chriſt, and the other great Facts of Chriſtianity; ſo I muſt add, (though I don't know it has been taken Notice of) that I cannot find, *that any other Miniſters do it*. Prophets are ſaid to *exhort*,

Barnabas was a Prophet, before he was an Apoſtle; for he is reckoned among the other Prophets in the Church of *Antioch*, Acts xiii. 1. And he is ſaid to have *exhorted* at *Antioch*, Acts xi. 23. So likewiſe did *Judas* and *Silas*, being Prophets, in the very ſame Church afterwards, *Acts* xv. 22. Evangeliſts are ſaid to *preach*; *Philip* did ſo in the City of *Samaria*, Acts viii. 5. and to the Eunuch, *ver.* 35. and *in ſeveral Cities*, *ver.* 40. And that *Philip* was an Evangeliſt, at leaſt afterwards, we learn from *Acts* xxi. 8. Others are ſaid to *teach*, as *Apollos*, Acts xviii. 25. and to *feed* the Church of God, (which is a metaphorical Expreſſion for Teaching, as I have proved, Eſſay the firſt) as the Elders of the Church of *Epheſus*, Acts xx. 28. St. *Paul* bids *Timothy* and *Titus* *teach*, *preach*, *reprove*, *rebuke*, *exhort*, 1 Tim. iv. 11. 2 Tim. iv. 2. Tit. ii. 15. But none but Apoſtles, are ever, that I can find, ordered, or ſaid, to teſtify; and it is very remarkable, that tho' *Philip* is ſaid to preach in thoſe three ſeveral Places, in the 8th Chapter of the *Acts*, that I have juſt now quoted; yet *Peter* and *John* are in that very Chapter, *ver.* 25. ſaid to have TESTIFIED to thoſe very *Samaritans*, to whom St. *Luke* is ſo very careful to tell us, that *Philip* only *preached*.

There were, no doubt, other Perſons who ſaw and heard Chriſt after his Reſurrection, beſides

beſides his Apoſtles; he having been ſeen of *Mary*, John xx. 14, 15. of *Cleophas*, and another, *Luke* xxiv. 13——33. And afterwards of five hundred Brethren at once, 1 *Cor.* xv. 16. And they, no doubt of it, might teſtify as they had Occaſion. But the Apoſtles *muſt needs teſtify it*; they being appointed and commiſſioned by Chriſt for this Purpoſe, as may appear by moſt of the Places before quoted, particularly *Acts* i. 8. when all the Apoſtles are COMMANDED *by Chriſt to become his* WITNESSES, *after they ſhould be endued with Power from on high.* This St. *Peter* expreſsly aſſerts of the eleven, *Acts* x. 41, 42. *That they were choſen before of God to be his Witneſſes*, (*i. e.* by Chriſt, perhaps on Direction from God, after praying all Night, to chooſe out of his Diſciples, *them to be his Apoſtles*, Luke vi. 12, 13.) and adds, *that he commanded them to preach and* TESTIFY, *that it is he, &c.* So that as *Peter* and *John* told the Council, after being forbid to preach in the Name of Jeſus, that *they could not but ſpeak the Things that they had ſeen and heard*, Acts iv. 20. And when they were queſtioned how they dared to preach in his Name, after ſo ſtrict an Injunction to the contrary, their Anſwer is, *We are* HIS WITNESSES, Acts v. 32. [As much as to ſay, What, not teſtify his Reſurrection? why this is our Buſineſs, and the very Office to which we are appointed] *and ſo is the Holy*

Holy Ghoſt alſo, which God has given for this Purpoſe to them that believe.

The Perſon that was to fill up *Judas's* Place is expreſsly ſaid, *Acts* i. 22. to be *ordained for this Purpoſe, that he ſhould be a* WITNESS TOGETHER WITH THE REST OF THE APOSTLES. And he is choſen by God, as the reſt of the Apoſtles are ſaid to be, *Acts* x. 41. For on their Prayer to him, [Σὺ Κύριε καρδιογνώστα πάντων] to ſhew which of the two he had choſen, and giving forth their Lots; the Lot, in Anſwer to their Prayer, fell on *Mathias*, ver. 26.

St. *Paul* likewiſe is choſen by God (as I have obſerv'd already) and ſent by Chriſt, as St. *Luke* tells us, he inform'd the *Jews*, *Acts* xxii. 18, 21. *And I ſaw him* [Chriſt] *ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem, for they will not receive thy* TESTIMONY *concerning me. But depart, for I will* SEND THEE FAR HENCE TO THE GENTILES. And St. *Luke* alſo acquaints us, that St. *Paul* afterwards told King *Agrippa*, Acts xxvi. 16. that Chriſt ſaid unto him, *Riſe, and ſtand on thy Feet, for I have appeared unto thee to this End, to make thee a Miniſter, and a Witneſs of thoſe Things which thou haſt ſeen, and of thoſe Things, in the which I will appear unto thee; delivering thee from the People, and the Gentiles, unto whom I* NOW SEND THEE. And the *Spirit* afterwards order'd the Church

of

of *Antioch*, to ſeparate *Barnabas* and *Saul*, *to the Work to which he had called them.* Perhaps it was alſo by the Spirit given to Chriſt without Meaſure, that he (after Prayer all Night to God) was directed by God to chooſe the Twelve. And ſo, perhaps, it is ſaid that *He choſe the Apoſtles by the Holy Ghoſt*, Acts i. 2. which I think with ſome Verſions is the true Conſtruction of the Verſe, ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήφθη. But however that was, we are ſure, that ſome Way or other the Apoſtles were ſent by God and Chriſt, from expreſs Aſſertions of Scripture; and *Paul* as well as the reſt. And therefore what he ſaid of himſelf belong'd to them all, and in Relation to their Teſtimony as well as their Doctrine; NECESSITY IS LAID ON ME, AND WO IS ME, *if I preach not the Goſpel*, 1 Cor. ix. 16.

And as to *Barnabas*, it is highly probable, that he was ordered by Chriſt to go and teſtify, when Chriſt appeared to *Paul* in the Temple, and bid him go to the *Gentiles*; then, perhaps, ordering him to take *Barnabas* with him, a *Jew* born among the *Gentiles*, as he himſelf was (the one being born in *Cyprus*, the other at *Tarſus*) who had firſt vouch'd him to the Apoſtles; *Acts* ix. 2, 7. (Very likely as being acquainted with him before. *Metaphraſtes* ſays, he was his Fellow-Pupil under *Gamaliel*, *Metaphr. ap. Bar. ad an.* 34.

34. *num.* 262.) and then fetch'd him from *Tarſus* to *Antioch*, and there laboured with him for a whole Year; *Acts* xi. 25, 26. and was now his Companion in carrying Alms from *Antioch* to *Jeruſalem*, ver. 29, 30. But whatever were the Reaſons, why Providence order'd it, that he ſhould be call'd to be an Apoſtle, yet I ſuppoſe *Saul* was order'd by Chriſt, at the Time when he appear'd to him in the Temple, to take *Barnabas* with him, becauſe *Acts* xiii. 1. *The Holy Ghoſt ſays, Separate me Barnabas and Saul for the Work, whereunto I* HAVE [already] CALLED THEM: Not that I now barely call them to, by the Prophets. Now where can we ſuppoſe God had called *Barnabas* to this Work, previous to the Prophecy of the Prophets in the Church of *Antioch*, unleſs it was in this Appearance to St. *Paul* in the Temple? So likewiſe *Paul* and *Barnabas* ſay to the *Jews*, Acts xiii. 43. *Lo we turn to the Gentiles, for ſo* HATH THE LORD COMMANDED US. Where but in this Viſion? The Text, that *Paul* quotes out of *Iſaiah*, cannot be that Command. It is not preciſe as to the Time, when the *Gentiles* ſhould be preach'd to, much leſs is there any Thing ſo much as hinted, that *Saul* and *Barnabas* ſhould do it; and is only quoted by them to the *Jews*, to ſhew them, that *Paul* and *Barnabas* might have received ſuch a Command, agreeably to a clear Prophecy in their own Prophets concerning it. Now *Barnabas* muſt

muſt have been ſent ſome Time or other: For that he was an Apoſtle is plain, ſince he is expreſsly ſtiled ſo; *Acts* xiv. 14. He is ordered to be ſeparated to the ſame Work with St. *Paul*; *Acts* xiii. 1. He goes along with him to the ſame Work; He afterwards thinks fit to part with him, and to go on a ſeparate Peregrination among the *Gentiles*; and to take a Miniſter along with him, *Acts* xv. 39. as *Paul* and the other Apoſtles did; *Paul* ranks him with himſelf as an Apoſtle; 1 *Cor.* ix. 4----7. and He was acknowledg'd as an Apoſtle by *Peter*, *James*, and *John*, as St. *Paul* tells the *Galatians*; Gal. ii. 9. He is often call'd an Apoſtle by *Clemens Alexandrinus*, Strom. lib. 2. and ſays, *Sic etiam audit apud pleroſq; patres*: And ſince he was an Apoſtle, he muſt have been ſent of God and Chriſt. For it is GOD *that hath ſet ſome in the Church firſt* APOSTLES, *&c.* 1 Cor. xii. 28. And of Chriſt, St. *Paul* (the Fellow-Apoſtle of *Barnabas*) ſays, that HE gave *ſome* APOSTLES, *&c.* This is what has occurr'd to me towards proving *Barnabas* an Apoſtle, and ſhewing when, and how, he came to be ſo. Which, I hope, will not be wholly unacceptable; being a Matter that has ſo little ſaid of it in Scripture, and where I have had no Aſſiſtance from any, that I have read on this Subject.

I hope what I have ſaid here, to ſhew that the Apoſtles were particularly commiſſioned and

and ſent to teſtify the Reſurrection of Chriſt, may, in ſome Meaſure, account for their being the only Perſons, that are ſaid to witneſs, or teſtify it. But I am ſenſible, this will account for that Character of theirs but in Part. However, I hope under its proper Head, before I conclude this Eſſay, to give my Reader full Satisfaction about it.

Thus it appears, that the Apoſtles were ſent by God to teſtify the Reſurrection of Chriſt, and were the only Perſons ſaid in Scripture to be ſent by God for that Purpoſe. Now that they might be capable of giving their Teſtimony, it was neceſſary *that they ſhould have ſeen and heard our Lord after his Reſurrection*; that ſo they might be Eye and Ear-Witneſſes of his being raiſed from the Dead. The Eleven had ſeen and heard him after his Reſurrection, as St. *Luke* particularly acquaints us, *Acts* i. 2——5. And *Peter* ſays, when they were to chooſe one in *Judas*'s Room, that *out of thoſe Men which have companied with us, all the Time that the Lord Jeſus went in and out among us, beginning from the Baptiſm of John, unto the ſame Day that he was taken up from us, muſt one be ordained to be a Witneſs with us of his Reſurrection*, Acts i. 21, 22. So that from hence it appears, that *Mathias* had ſeen and heard our Lord, after his Reſurrection, as well as the Eleven. St. *John* in his firſt Epiſtle ſays very expreſsly to this Purpoſe,

Purpoſe, *Chap.* i. *ver.* 1, 3. *That which we* [Apoſtles] *have ſeen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life.—— That which we have ſeen and heard, declare we unto you.* And to the ſame Purpoſe likewiſe St. *Paul* ſays of himſelf, *Am not I an Apoſtle?* Have *I* NOT SEEN JESUS CHRIST *our Lord?* 1 *Cor.* ix. 1. And *Chap.* xv. *ver.* 3——10. *That he delivered unto them* [the *Corinthians*] *that which he firſt received; how that Chriſt dy'd for our Sins, according to the Scriptures; and that he was buried, and that he roſe again the third Day, according to the Scriptures: And that he was ſeen of Cephas—— And laſt of all that* HE WAS SEEN OF HIM ALSO, AS OF ONE BORN OUT OF DUE TIME. *For he was the leaſt of the Apoſtles, that was not meet to be called an Apoſtle, becauſe he perſecuted the Church of God.*

And as to *Barnabas*, it is moſt likely that he was one of the Seventy: And it is moſt likely that all the Seventy ſaw our Saviour after his Reſurrection. It is alſo moſt likely that all the Seventy were Part of the One hundred and twenty. But however that be, *Barnabas* is in both the Liſts that the Primitive Fathers give us of the Seventy, *Clem. Alex. Strom. lib.* 2. *p.* 410. *Euſeb. Hiſt. Eccleſ. lib.* 1. *c.* 12. *&* 2. *c.* 1. So that *Barnabas* had, in all Probability, ſeen our Saviour after he roſe from the Dead. He is mentioned by St. *Luke*, *Acts*

iv.

iv. 36. preſently after Chriſt's Aſcenſion, as ſo eminent in the Church, as to have been *ſirnamed by the Apoſtles, Barnabas*, i. e. *the Son of Conſolation* ; or, perhaps, of Exhortation, as we ſhall ſee preſently. But however that is, he is ſaid to be *full of the Holy Ghoſt*, Acts xi. 24. A Phraſe that I hope I have made appear, *Eſſay* 1. *P.* 98--101. is not us'd of any, but ſuch on whom the Holy Ghoſt fell, without the laying on of Hands. He is reckoned the firſt of all the Prophets, *Acts* xiii. 1. That Rank, perhaps, denotes *Barnabas* to be one of the One hundred and twenty, who had companied with the Eleven, all the Time that Chriſt went in and out among them ; who were afterwards, if I miſtake not, call'd the Apoſtles Company, *Acts* iv. 23.

I ſay this upon the Suppoſition, that *Barnabas* is not the ſame with *Barſabas*, mention'd *Acts* i. 23. For if he be the ſame, he muſt have been one of the One hundred and twenty, who had accompany'd with them from *John*'s Baptiſm, *ver.* 21. and conſequently muſt have ſeen Chriſt after his Reſurrection. And, indeed, it appears to me highly probable, that *Barſabas*, Acts i. 23. is the ſame with *Barnabas*, Acts iv. 36. becauſe their Name is the ſame in ſome Copies : For, 1*ſt*. *Barſabas*, who is called *Joſeph* in ſome Copies, is call'd *Joſes* in others ; the ſame Name given to *Barnabas*, Acts iv. 36. As

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on the other Hand, *Barnabas*, Acts iv. 26. generally called *Joſes* in the Copies, is called *Joſeph* in others. Indeed the Names *Joſes* and *Joſeph* in the *Hebrew* are the ſame. See *Epiſcop.* in *Act.* i. 23. *Horæ Hebr. & Talm. Imp. in Act. Apoſt.* 2*dly*. *Barſabas*, Acts i. 23. is in ſome Copies called *Barnabas*; and *Barnabas*, Acts iv. 36. is in ſome Copies called *Barſabas*: *Vide Mills in loc.* It is plain, *Clemens Alexandrinus*, and *Euſebius*, were of this Opinion; who, as the reſt of the Fathers, muſt be allowed to be of conſiderable Authority in a Matter of Fact, ſo much nearer their Time than ours. And though our Countryman *Bede* calls their Authority in queſtion, in this Matter, in *Act.* iv. yet I think he does it without ſufficient Ground. For St. *Luke*, Acts iv. 36. does not intimate that *Barnabas* then firſt came to the Apoſtles, or that he came after the Aſcenſion of Chriſt; ſo much as that he then ſold his Poſſeſſions. Our moſt Reverend *Metropolitan* ſeems to incline to *Bede*'s Opinion, and offers what is much more conſiderable than *Bede* does, to ſupport it. For his Grace obſerves, in his *Preliminary Diſcourſe to the genuine Epiſtles of the Antient Fathers*, p. 61. *That* Barnabas *is called a Levite of* Cyprus *in this Place; whereas it would have been more for his Honour to have been mentioned as one of the Seventy, if he had been one.* This, I confeſs, would have had great Weight with me,

if I had found one ſingle Inſtance in the Acts, or Epiſtles, where that Character had been given to any. And I apprehend, the Reaſon why it never is given to any, is, that that Commiſſion was but temporary: As plainly appears by the Commiſſion it ſelf, which *was only to go into thoſe Cities where Chriſt himſelf was to come*, Luke x. 1. and by their returning to our Saviour, and giving him an Account how they had executed it. After which he does not renew it. *Luke* x. 17. And *Barnabas* is called *a Levite of* Cyprus, becauſe his Poſſeſſions which he ſold, and which is the Subject of the Hiſtory, lay in that Iſland, *Acts* iv. 35. And, perhaps, alſo to intimate to us, that he, that was to be the Apoſtle of the *Gentiles*, was born on *Gentile* Ground. His Grace too obſerves, what I think is more conſiderable to this Purpoſe, *p.* 62. *viz. that the Name of Barnabas, or Son of Conſolation, ſeems to be firſt given him by the Apoſtles*, Acts iv. 36. on the Occaſion of his giving ſo largely to the *Community of Goods*. I would, at leaſt, conſider what his Grace ſays there, as an Objection to the Opinion of Antiquity, and which I eſpouſe; tho' I cannot ſay, He brings it with that View. But leaſt that ſhould ſtick with any one, tho' it may not have been alledged by his Grace, with a Deſign to corroborate *Bede*'s Opinion; I would take Liberty to offer this by Way of Anſwer. 1*ſt*. That υἱὸς παρακλήσεως may ſignify,

ſignify the Son of *Exhortation*, rather than of Comfort and Conſolation; ſo παράκλησις is expreſsly uſed, *Rom.* xii. 8. 1 *Cor.* xiv. 3. and diſtinguiſhed from παραμυθία, Comfort or Conſolation. And this agrees not only with his Character in general, as a Prophet; but with his particular Character, *Acts* xi. 23. Now, if υἱὸς παρακλήσεως ſignifies Son of Exhortation, and not of Conſolation, the Force of this Objection entirely vaniſhes. But, 2. If it ought to be tranſlated as our Tranſlators have render'd it, yet conſidering the *Acts* was writ many Years after the Tranſactions it contains; the Levite of *Cyprus*, whoſe Name was *Joſes*, and who, after his ſelling his Eſtate in that Iſland, was ſirnamed *Barnabas*, (and univerſally known over the whole Church by that Name) might have that Name given him by St. *Luke*, Acts i. 23. by Way of Anticipation. If upon the whole it ſhall appear, that *Barnabas* was one of the Two put to the Lot, *Acts* i. 23. it is then plain, that he had ſeen our Lord after his Reſurrection, as well as the reſt of the Apoſtles; and was, conſequently, qualified, on that Account, to teſtify the Reſurrection of Chriſt, as well as they.

But though he and the reſt of the Apoſtles were to teſtify the Reſurrection of Chriſt, yet that was not all they were now to do. They were to *inſtruct the World in the whole Knowledge and Myſtery of the Chriſtian Re-*

ligion, from Chriſt the great Teacher of it. They had taught under their firſt Commiſſion, *that Men ſhould repent, becauſe the Kingdom of Heaven was at Hand*; but, perhaps, then added nothing to what they had literally heard out of the Mouth of their great Maſter. They were as yet but his Echo. But now they were to have *a Mouth and Wiſdom of their own*, according to Chriſt's Promiſe, *Luke* xxi. 15. (as we ſhall ſee more fully preſently) and were to teach the whole Chriſtian Scheme to Mankind. Chriſt had inſtructed them in it more fully, after their returning to him upon having executed their firſt Commiſſion; teaching them as much as they could well bear before his Death. After his Reſurrection he was with them forty Days, *ſpeaking the Things pertaining to the Kingdom of God*, Acts i. 3. and after his Aſcenſion he ſent down the Spirit upon them, who was *to lead them into all Truth*, John xvi. 13. *to teach them all Things*, John xiv. 26. *and to take of the Things of the Father, and ſhew them unto them.* By this they *became able Miniſters of the New Teſtament; not of the Letter, but of the Spirit.* 2 Cor. iii. 6. The Holy Spirit came down on the One hundred and twenty; among whom was *Matthias*, as well as the other Eleven. St. *Paul* was inſtructed in the Knowledge of the Goſpel that he taught, immediately by Chriſt, as he aſſures us, *Gal.* i. 11, 12. *But I certify you, Brethren, that the Goſpel*

Goſpel which was preach'd of me, is not after Man. For I neither received it of Man, neither was I taught it, but by the Revelation of Jeſus Chriſt. And as to *Barnabas*, he was not only one of the Seventy, but alſo, in all Likelihood, one of the One hundred and twenty, on whom the Holy Ghoſt fell, without the Intervention of Hands. And he was a *Teacher, and a Prophet, and full of the Holy Ghoſt*, as I have obſerv'd before.

Now this Knowledge of the whole Scheme of the Chriſtian Religion, is that which St. *Paul* calls *the Word of Wiſdom*, committed by the Spirit to the Miniſters of the higheſt Rank in the Church, 1 *Cor.* xii. 8, 28, 29. This I have conſidered, *Eſſay* the 1ſt, *p.* 38——42. as the higheſt of all the Gifts of the Spirit, and have ſaid enough there, if I miſtake not, to induce an attentive Reader to infer, that it was a Gift peculiar to an Apoſtle. My Deſign led me to ſay ſo much to this Purpoſe in that Eſſay. I will add another Conſideration here, which, I think, will remove any Doubt that can remain with the Candid. Which is this, That the Apoſtles are called *Wiſe Men*; as will appear by comparing *Luke* xi. 49. with *Mat.* xxiii. 34. For thoſe that are called Apoſtles in the firſt Place, are called wiſe Men in the ſecond: And, no doubt, on Account of this Word of Wiſdom that was to be committed to them.

And, therefore, when *Peter* ſpeaks of the Epiſtles which *Paul* had writ, he ſays, *according to the* WISDOM GIVEN UNTO HIM, 2 Pet. iii. 15. See *Polyc. Epiſt.* § 3. I think this Word of Wiſdom is what He [*Paul*] calls Revelation, as it relates to himſelf; becauſe it was all communicated to him by *the Revelation of Jeſus Chriſt*, Gal. i. 12. For, ſays he, *I neither received it of Man, nor was I taught it, but by the* REVELATION *of Jeſus Chriſt.* And he ſpeaks in the ſame Strain, *Eph.* iv. 3. where ſpeaking of the Goſpel which he preached to the *Gentiles*, he ſays, how that by REVELATION *it was made known unto me.* And ſo likewiſe to the *Romans*, Rom. xvi. 25. *To him that has Power to eſtabliſh you according to the Goſpel, according to the* REVELATION *of the Myſtery, which was kept ſecret from Ages, but now is made manifeſt*, &c.

To the Apoſtles likewiſe was committed *the Word of Knowledge.* By which I underſtand not barely the Diſcovery or Revelation of Things concealed before ſuch Diſcovery or Revelation; but a Diſcovery, or Revelation of ſome future Event, that was very great and important, and that related to the State of the whole Church. And is from thence called a Myſtery: A Name uſually, if not always, given to the Revelation of a Thing future, that is of the greateſt Moment to the Church. And ſo the Word of Knowledge is

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to be diſtinguiſh'd from that Branch of lower Prophecy, which is generally denoted by Prophecy in the New Teſtament; and which ſignifies the foretelling of ſome leſſer future Event, diſcerning of Spirits, and the performing ſome publick Acts of Worſhip, by the Gifts of the Spirit. I have given my Reaſon for underſtanding the Word of Knowledge thus, *Eſſay* 1. *p.* 42—45. All that I have here to do, is to ſhow that this Word of Knowledge, thus underſtood, was committed to the Apoſtles. Now thus we ſee in Fact it was. For thus to *Peter* was committed the Myſtery of calling the devout *Gentiles*, Acts x. and to *Paul* the Myſtery of calling the idolatrous *Gentiles* to the full Communion of the Chriſtian Church. See *Eſſay* the 3*d*. The Calling of the idolatrous *Gentiles* in the Manner he call'd them, without ſubjecting them to any of the Laws of *Moſes*, was the Peculiarity of his Goſpel. And this having been a Myſtery, 'till it was revealed to him, is the Reaſon why St. *Paul* ſo often calls his Goſpel a Myſtery, *Rom.* xvi. 25. *Eph.* i. 9. and iii. 9. *Coloſ.* i. 25. and ii. 27. Whilſt the Word of Wiſdom which was committed to him, was the ſame that was committed to the reſt of the Apoſtles; being the Goſpel, which they, as well as he, preached in common to *Jews and Gentiles*, *Barbarian*, *Scythian*, *Bond and Free*. I have had Occaſion to ſpeak a little more fully of the Diſtinction between

the Goſpel of St. *Paul* and the other Apoſtles, in the Preface; to which I crave Leave to refer my Reader: As alſo to what I ſhall have Occaſion to add farther, before I conclude this Head. Beſides this Myſtery, there was alſo revealed to *Paul*, the *Myſtery of caſting off, and of recalling the Jews*, Rom. xi. 12. And *the Myſtery of Iniquity*, 2 Theſ. ii. 7. And to St. *John*, *the Myſtery of the Beaſt*, Rev. x. 7. as well as divers other Myſteries contained in that Book. Thus while ſome ſmaller future Events were reveal'd to Prophets of a lower Order, as a *Dearth*, Acts xi. 28. and *the Binding of St. Paul at Jeruſalem*, to *Agabus*, Acts xxi. 11. and the *foretelling who ſhould be proper Perſons to be employ'd in the Service of the Church*, to others; *Acts* xiii. 1. and 1 *Tim.* i. 14. (Which Branch of lower Prophecy, I have conſider'd more fully, *Eſſay* the *1ſt*, *p.* 46——49.) The Revelation of theſe greater Events relating to the ſpreading, corrupting, or reſtoring the Chriſtian Religion, was reſerv'd to the Apoſtles. For as we ſee they had this Sort of Revelation, in divers Inſtances; ſo we don't find any Inſtance of it was ever made to any of the other Prophets, or Miniſters of the Church.

If it be objected, That ſuch Diſcoveries and Revelations as theſe, are of the Prophetick, and not of the Apoſtolick Kind; of how high a Prophetick Kind ſoever they may be: I agree that it is ſo. But as theſe were

were Revelations, that we don't find were ever made to any of the New Teſtament Prophets, that were not at the ſame Time Apoſtles, it comes to the ſame Thing. So that the Word of Knowledge may be as truly ſaid to have been only committed to the Apoſtles, as the Word of Wiſdom.

Under this Word of Knowledge I likewiſe think the *underſtanding the full Scope and Intent of the Law, the Prophets, the Types and Allegories*, is comprehended. (See *Eſſay* 1. *p.* 43, 44.) of which *Peter*'s Sermons are full; and *Paul*'s Sermons to the *Jews*. And of which he has given us a great Inſtance, in his Epiſtle to the *Hebrews*. Nor do we find any Inſtance of this Sort of Knowledge recorded of other Miniſters of the Church.

It is from theſe two Gifts of the Spirit, *viz.* the Word of Wiſdom and Knowledge, which were peculiar to the Apoſtles, that I apprehend, the *Power of Binding and Looſeing*; and the Power of *Remitting and Retaining Sins* (foretold of them by Jeſus, *Mat.* xviii. 18. *John* xx. 23.) *did flow*. They exercis'd theſe Powers, by declaring all Men bound to Faith and Repentance, Love and Charity, Temperance and Righteouſneſs: By declaring the *Jews*, after their Converſion to Chriſtianity, bound to the Laws of *Moſes*, and the Proſelytes of the Gate to four of them; and the idolatrous *Gentiles* free, or looſed

looſed from all of them ; not being civil Laws to them, as they were, in ſome Senſe, to the *Jews*, and to the Proſelytes of the Gate: They declared all Men bound to the Laws of the Country where they liv'd, and to domeſtick and relative Duties in the Lord: They declared, that on theſe Terms Men's Sins were remitted ; and that if they led a Life contrary to theſe Rules, their Sins were retained: They declar'd, that the *Jews* and Proſelytes of the Gate were releas'd from all the Laws of *Moſes*, as the Terms of Juſtification and eternal Life ; whilſt they declar'd them bound to them, as the Laws of their Country ; and the Terms of enjoying the Privileges of *Jews*, or of Proſelytes of the Gate.

It is of Conſequence to obſerve, that the Word of Wiſdom, and the Word of Knowledge, which the Apoſtles taught, together with the Power of Binding and Looſeing, and Remitting and Retaining Sins, came to them *directly from Chriſt, or the Spirit of Chriſt.* Chriſt and his Spirit alone taught them. They did not learn from others. St. *Paul* lays great Streſs upon it, that even the *other Apoſtles added nothing to him*, Gal. ii. 6. So careful is he to let us know, that though he was moſt liable of any of the Apoſtles, to the Suſpicion of learning his Goſpel from others ; yet that he learn'd nothing of it even from thoſe ; who were the Teachers of all, but

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of ſuch, as he was the Teacher of himſelf. See *Irenæus*, *l.* iii. *c.* 13.

It likewiſe very well deſerves our Notice, that as Chriſt, or the Spirit, were the only Teachers of the Apoſtles; ſo were *they of all Chriſtians*: Being the Fountains of all that divine Knowledge that Chriſtians ever had, or ſhall have, in that or any ſubſequent Age of the World; either in Relation to the Doctrines, or the Myſteries of the Goſpel; other than what was taught by Jeſus himſelf. It is of theſe Apoſtles alone, that he ſays, *As my Father hath ſent me, ſo ſend I you*, John xx. 21. & xvii. 18. And he prays for all Believers under theſe two Heads, *viz.* *His Apoſtles, and* THEM THAT SHOULD BELIEVE THROUGH THEIR WORD, John xvii. 20. For *the Word did but* BEGIN TO BE SPOKEN BY THE LORD, *it was chiefly* CONFIRM'D BY THOSE WHO HEARD HIM, Heb. ii. 3. And 1 *Theſ.* iii. 8. He that deſpis'd [the Precepts, *viz.* thoſe referr'd to in the Verſes preceding the 8th, given by the Apoſtles] deſpis'd *not Man, but God; who had given them his Holy Spirit.* Thus the whole of the Chriſtian Religion (beſides what our Saviour taught) being nothing but the Teſtimony and Teaching, and the Predictions of the Apoſtles, confirm'd by the Spirit, (ſometimes called the Spirit of Prophecy, *Rev.* xix. 10.) we (as the *Epheſians* were) are built on the *Foundation of the* APOSTLES AND PROPHETS, Eph.

Eph. ii. 20. *i. e.* Such New Teſtament Prophets, as were at the ſame Time alſo Apoſtles. For the *Epheſians* were *Gentiles*, and could not be ſaid to be built on the Prophets of the Old Teſtament. They were Chriſtians, in all Probability, before they knew any Thing of the Writings of thoſe Prophets. But they were built *on the Prophets*, to whom St. *Paul* ſays, *chap.* iii. *ver.* 5, 6. it was *revealed by the Spirit, That the Gentiles ſhould be Fellow-heirs, and of the ſame Body, and Partakers of his* [God's] *Promiſe in Chriſt by the Goſpel; which in other Ages had not been made known to the Sons of Men.* For which Reaſon Prophets are here put after Apoſtles, as the New Teſtament Prophets always are; *chap.* iv. 11. and 1 *Cor.* xii. 28, 29. Whereas, in all Probability, if Old Teſtament Prophets had been meant; as they were firſt in Time, they would have been put firſt here too. And becauſe the compleat Diſcovery of the Goſpel, is nothing but the Teſtimony and Preaching of the Apoſtles; as it follows, on the one Hand, that if their Teſtimony and Preaching is true, the Goſpel is true; ſo it follows alſo on the other Hand (as St. *Paul* does not ſcruple to affirm) that if *they* [the Apoſtles] *are found falſe Witneſſes, and their Preaching is vain; then is our Faith vain, and we are yet in our Sins*, 1 Cor. xv. 14——18.

Nor

Nor were the Apoſtles only the Fountains of Divine Knowledge to the Bulk, or the lower Ranks, of Chriſtians, but to *the higheſt Orders of them:* None of them all receiving any immediate Revelations concerning the Nature, Doctrine, or Laws of Chriſt's Kingdom themſelves; but deriving all the Knowledge they had of them from theſe firſt Miniſters, and Ambaſſadors of the moſt High. *Timothy*, an Evangeliſt, and a Pillar in the Houſe of God, was to teach what he *had learnt of St. Paul*, 2 Tim. ii. 2. and iii. 14. And *Apollos*, an eminent Teacher, was not even inſtructed by *Paul* at firſt, but by *Aquila* and *Priſcilla*, who had been inſtructed by *Paul.* And this, perhaps, is the Reaſon, why Providence ordered it ſo, that the One hundred and twenty, and others, to a great Number, ſhould continue at *Jeruſalem* for near a Year; and that nothing ſhould drive them thence during that Time; *viz.* That they might, by hearing the Apoſtles, who preached the Word inceſſantly, be ſo fully inſtructed in the Chriſtian Scheme, as to be able to teach others: And then Providence directs a Storm to ariſe, that ſhould ſcatter them all (but the Apoſtles) in Order to their Preaching the *Word* elſewhere, *Acts* viii. 14. & xi. 19. Tho' with this Diſtinction, that as the Apoſtles preached the *Word of God*, 1 Theſ. ii. 13. that is, the Word that came to them directly from God, even in a higher Senſe than the

Old

Old Teſtament Prophets, or *John Baptiſt* did; ſo all others only preached the Word of the Apoſtles. For it was through THEIR WORD *that the World was to believe*, John xvii. 20. Concerning this Word of the Apoſtles, the following Texts may be conſulted, *Rom.* x. 18. 2 *Theſ.* iii. 14. *Jude* 17. And as the Apoſtles had the Fulneſs of Wiſdom, and high Degrees of Prophetick Knowledge, they not only teſtified in Order to make Diſciples; but writ *Epiſtles to them, whom they had made ſo*, in Order to the inſtructing them more fully in the Doctrine and Myſteries of the Chriſtian Religion. They ſent likewiſe *Evangeliſts, with full Inſtructions to finiſh what was wanting*, 1 Tim. i. 3, 4. Tit. i. 5. And the Things which they had communicated to thoſe Evangeliſts, thoſe Evangeliſts *were to commit to faithful Men, who ſhould be able to teach others alſo*; as St. *Paul* directly charges *Timothy* to do, 2 *Tim.* ii. 2. And thus *Clement* ſays, in his Epiſtle to the *Corinthians*, § 42. *The Apoſtles have preached to us from our Lord Jeſus Chriſt: Jeſus Chriſt from God. Chriſt therefore was ſent by God, the Apoſtles by Chriſt. So both were orderly ſent according to the Will of God. For the Apoſtles receiving their Commands, having a full Confidence through the Reſurrection of our Lord Jeſus, and Faith in the Word of God, and a Fulneſs of the Holy Spirit, went forth publiſhing the Goſpel of the Kingdom*

Kingdom which ſhould come. And preaching through Countries and Cities, they APPOINTED THE FIRST FRUITS OF THEIR CONVERSION TO BE BISHOPS AND DEACONS *over ſuch as ſhould afterwards believe, having firſt prov'd them by the Spirit.*

And foraſmuch as the Fulneſs of Chriſtian Knowledge was to be deriv'd from the Apoſtles, it was neceſſary, in Order to their bearing their Teſtimony to the great Facts of Chriſtianity, and for the ſpreading the Knowledge of the whole Scheme of its Doctrines in the World; that they ſhould be endued with a *ſuperior Degree of Boldneſs and Utterance:* That ſo they might never want Reſolution to teſtify, to teach, and to foretel theſe great Events, before the greateſt Perſonages, and in the greateſt Danger; nor a Readineſs in delivering them on all Occaſions.

Our Saviour acquaints the Twelve, *Mat.* x. 17——20. That though they *ſhould be brought before Councils, Kings, and Governors, yet they need not take any Thought, or have any Fear,* or Concern about it; *for that the Spirit ſhould give them in that Hour what to ſay.* See alſo *Mark* xiii. 11. and *Luke* xii. 11. Or, as our Saviour expreſſes it, *Luke* xxi. 15. *That he would give them a Mouth and Wiſdom, which all their Adverſaries ſhould not be able to reſiſt or gainſay.* According to this Promiſe, immediately after the Deſcent of the Holy Ghoſt, *Peter*

ter and the Eleven (inſtead of keeping any longer in their upper Room, where they us'd *to meet privately with the Doors ſhut, for Fear of the* Jews, John xx. 19.) ſpeak openly to the Multitude that came together (probably in the Temple, at the Time of the Feaſt) *Acts* ii. 6. After this *Peter* and *John* ſpeak to the People with great Boldneſs and Majeſty, Pertinency and Propriety, *Acts* ii. 12, *uſq; ad fin.* And to the Council, *Acts* iv. 8——13. Inſomuch that the Council *perceiving the Boldneſs of Peter and John, they marvelled, and took Notice that they had been with Jeſus.* And it is obſerv'd by St. *Luke*, that this Boldneſs was an Effect of their being filled with the Holy Ghoſt, *Chap.* iv. 8. For he ſays, *Then Peter being* FILLED WITH THE HOLY GHOST, *ſaid unto them.* And after the remarkable Prayer they made to God for Boldneſs, on their firſt being threatned by the Council, *Acts* iv. 24——31. it is alſo obſerved by St. *Luke*, that in Anſwer to that Prayer, they were *all filled with the Holy Ghoſt, and ſpake* THE WORD WITH BOLDNESS, Acts iv. 36——42. The Firmneſs of *Peter* and the reſt of the Apoſtles is remarkable, *Acts* v. 29——33. And *ver.* 41. we are told, that *they departed from the Preſence of the Council, rejoicing, that they were counted worthy to ſuffer for his Name.* We likewiſe find *Paul and Barnabas to have* WAXED BOLD, Acts xiii. 46. and

to

to ſpeak on every Occaſion, where their Diſcourſes are recorded, with all Boldneſs, and with a great Flow of ſuitable Expreſſions. And St. *Luke* informs us, that *Paul preached the Kingdom of God — with all* CONFIDENCE [or Boldneſs, μετὰ πάσης παῤῥησίας] during the two Years he dwelt at *Rome*, Acts xxviii. 31.

I don't find that this Boldneſs [παῤῥησία] is predicated of any but the Apoſtles, beſides *Apollos*: Who is ſaid *to ſpeak* BOLDLY *in the Synagogue, whilſt he was only inſtructed in the Baptiſm of John*, Acts xviii. 24 — 27. The Firmneſs and Steadineſs of all the Apoſtles, under their frequent Sufferings, is what diſtinguiſhes their Characters through St. *Luke's* Hiſtory of their *Acts*. Particularly we find, that they continued at *Jeruſalem* on the firſt Perſecution, when all the other Diſciples fled, *Acts* viii. 1. St. *Paul's* unſhaken Reſolution ſhines through that Hiſtory above the reſt; and is what he himſelf glories in, in his Epiſtles. And that Degree of it which he, as well as the reſt of the Apoſtles had, ſeems to me to have been altogether peculiar to their Office.

Such a ſuperior Degree of Boldneſs, every one muſt preſently ſee, that the Apoſtles, who were the chief Miniſters of the Chriſtian Church, muſt certainly have ſtood in great Need of; ſo that it would have been ſurprizing, if they had not had it. And that they

had ſo great a Degree of it beyond others, perhaps might not be owing ſo much to any immediate Influence, as to *a natural Effect of other Gifts, of the Spirit*: Particularly ſuch as the fuller Revelation they had of the Chriſtian Religion in its Extent and Latitude, beyond all others; the Underſtanding the darker Places of the Old Teſtament (which furniſh'd freſh Proofs for it, and remov'd Objections againſt it) and the Revelation of future Myſteries (by which they were moſt fully aſſured of its Succeſs and Duration) all of which in themſelves, as well as the inſtantaneous Manner in which this Knowledge was communicated to them, and the Power they had of imparting the Holy Ghoſt to others) of which I ſhall ſpeak preſently) muſt fully convince them, that this was from God; and that nothing could withſtand it.

Thus far I have deſcrib'd an Apoſtle, from his Work and principal Buſineſs, and from the Qualifications he was to have, to enable him to go through it; and to deliver his Teſtimony, teach the Doctrine, and diſcover the Myſteries of the Chriſtian Religion. But they had likewiſe *great and peculiar Powers* conferr'd on them, to enable them to prove the Truth of their Teſtimony, their Doctrine, and their Fore-knowledge of the greater Events of Chriſtianity, to the World. As,

1ſt.

1*ſt.* The *Power of ſtriking bold and daring Offenders ſick and dead.* Thus *Peter* ſtrikes *Ananias* and *Saphira* dead, on *their diſſembling, and lying to the Holy Ghoſt*, Acts v. 1——11. And though we don't read of this Power being carried ſo far by any of the Apoſtles, in any other Caſe; becauſe no Caſe that we have any Account of, ſeems equally to have requir'd it; yet they had the Power of inflicting Diſeaſes on great Offenders, in other Inſtances. Thus *Paul* ſtrikes *Elymas* the Sorcerer blind, when he *would have perverted the Roman Deputy from the right Ways of the Lord*, Acts xiii. 11. He ſeems alſo to have had a Power of inflicting bodily Diſtempers on Chriſtians, who had been guilty of great and notorious Sins. This he calls his *Power*, *Authority*, and *Rod, committed to him for Edification, and not for Deſtruction*, 1 Cor. iv. 21. 2 Cor. x. 8. & xiii. 10. *by which he was ready to avenge all Diſobedience*, 2 Cor. x. 6. Tho' it is likely, that ſometimes he did not inflict this Sentence immediately himſelf, but delivered them over *to Satan, for the Puniſhment of the Fleſh; that the Spirit might be ſaved in the Day of the Lord.* As he did in the Caſe of the inceſtuous *Corinthian*, 1 Cor. v. 5. And as he likewiſe did in the Caſe of *Hymeneus and Alexander, whom he delivered to Satan, that they might learn not to blaſpheme*, 1 Tim. i. 20. And it is very likely,

that it was for a Sickneſs of this Sort, inflicted by ſome of the Apoſtles, that St. *James* directs thoſe that labour'd under it, to ſend for the Elders of the Church to pray over them, and anoint them with Oil in the Name of the Lord: Since he ſays, *the Prayer of Faith, or* the inwrought Prayer of the *righteous* [or inſpired *Man*] *ſhould ſave the ſick*; and if THEY HAD COMMITTED SINS, [*i. e.* for which this Sickneſs was inflicted] *they ſhould be forgiven them*; [*i. e.* they ſhould be healed] *James* v. 14—17. *Peter*'s ſtriking *Ananias* and *Saphira* dead, (the firſt and higheſt Inſtance of this Power) was made an Objection to the Chriſtian Religion long ago, by one of its greateſt Enemies. But though the Apoſtolical Power was not carried ſo far in any other Inſtances; yet this Severity ſeem'd very neceſſary againſt the firſt Lye, that was made to tempt the Holy Ghoſt, in the Beginning of his Diſpenſation, or Oeconomy; in Order to vindicate the Honour of the Spirit, and to juſtify the chief Miniſters of it: Who by this ſingular Inſtance of the Power of one of them, convinc'd all By-ſtanders, that they made no Pretenſions to the Spirit, which the Spirit would not enable them to ſupport. Which thus at the ſame Time eminently appeared in them the *Spirit of Truth*, by detecting and puniſhing the Lye of the firſt Believers, whoſe Hearts *were* FILLED *with the Spirit of Falſhood*, Acts v. 3.

2dly.

2*dly*. And though healing the Sick was one of the loweſt of the Gifts of the Spirit, and committed, no doubt, to many Chriſtians, who had, perhaps, no other Miniſtry in the Church; yet *the Power of* working great and *extraordinary Cures*, or working the Cure of common Diſtempers, *in a great and extraordinary Manner*, ſeems reſerv'd to the Apoſtles. Thus it is obſerved by St. *Luke*, as a Matter that deſerv'd to be recorded, of *Peter* and *John*; that *they cured one that had been a Cripple from his Mother's Womb, who lay at the Beautiful Gate of the Temple*, Acts ix. 1——12. That *Peter's Shadow cured many*, Acts v. 15. *That he raiſed Dorcas from the Dead*, Acts ix. 36---42. That *Paul* at *Lyſtra*, cured the *Cripple that had never walked*, Acts xiv. 8——11. That he *ſent Handkerchiefs from his Body, to perform Cures at a diſtance*, Acts xix. 12. And rais'd *Eutyches* immediately *after he had fallen from a Loft, three Stories high*, Acts xx. 12. And it is, perhaps, in this Senſe, that the Cures perform'd by Handkerchiefs from *Paul's* Body, are mentioned as an Inſtance of the SPECIAL MIRACLES that God wrought by the Hands of *Paul*, Acts xix. 11. *i. e.* Such Miracles, or Cures, as God did not work but by the Hands of his Apoſtles, the chief Miniſters in the Kingdom of Chriſt,

3*dly*. But the greateſt of theſe Powers, and, conſequently, the greateſt Proof of the Truth of their Teſtimony, Teaching, and Prophecy, was the *Power of conferring the Holy Ghoſt* on Believers. The Holy Ghoſt deſcended himſelf on the One hundred and twenty, firſt, *Acts* ii. 4. and afterwards, perhaps, on Them, a ſecond Time, *Acts* iv. 31. They being, in all Probability, the Perſons deſcribed in this laſt mentioned Place *by the Apoſtles Company*. After that, he deſcended on *Saul*, (to qualify him the better for a Teacher, Prophet, and an Apoſtle) on *Cornelius*, (the Firſt-Fruits of the devout *Gentiles*) and on the firſt great Converſion of the idolatrous *Gentiles*, at *Antioch* in *Piſidia*; to ſatisfy the *Jews*, that *Peter* had done nothing in one Caſe, nor *Paul* in the other, but by God's immediate Order and Direction. See *Eſſay* the *1ſt. p.* 101, 113. But theſe Gifts don't ſeem to have been conferr'd in any other Inſtance, but only by the laying on of the Apoſtles Hands. See *Eſſay* the *1ſt. p.* 105——113.

This Power which the Apoſtles had, of conferring theſe Gifts, is what I am apt to think, our Saviour referr'd to, when he order'd them, juſt before his Aſcenſion, *to tarry in the City of Jeruſalem, until they were endued with* POWER *from on high*, Luke xxiv. 49. & Acts i. 8. St. *Luke* farther acquaints us, that our Saviour told them,

that

that *they ſhould receive* POWER, AFTER *that the Holy Ghoſt was come upon them; and that they ſhould be Witneſſes unto him, &c.* So that the Power [δύναμις] here, ſeems to be ſomewhat diſtinct from the Gifts themſelves. What ſhould that be, but the Power of conferring them? Suitably whereunto St. *Luke* acquaints us, that *Simon Magus*, on ſeeing, *that through laying on of the Apoſtles Hands, the Holy Ghoſt was given, offered them Money, ſaying, Give me alſo this* POWER [τὴν ἐξουσίαν ταύτην] *that on whomſoever I lay my Hands, he may receive the Holy Ghoſt*, Acts viii. 19. Agreeably hereunto, St. *Paul* alſo ſpeaks of what he did, in the POWER *of the Spirit of God, from Jeruſalem to Illyricum, among the Gentiles* [ἐν δυνάμει πνεύματος θεοῦ] Rom. xv. 19. So that the Power the Apoſtles were to wait for, before they were to begin to witneſs, ſeems to me to have been the Power of conferring theſe Gifts.

And as I apprehend the Power of conferring the Holy Ghoſt was the Power the Apoſtles were to wait for, before they began to teſtify; ſo I apprehend it was the peculiar and diſtinguiſhing Power, that belong'd to them, as Witneſſes, as well as Teachers, and Prophets of the firſt Rank. The Reaſons that make this appear to have been the moſt peculiar and diſtinguiſhing Power belonging to their Office, may be ſeen in the *1ſt Eſ-*

ſay, and in the Progreſs of this. And that in Fact it was ſo, we farther ſee in the Caſe of *Phillip*'s preaching to the *Samaritans*. For though on his Preaching, and their Believing, he baptized them; yet he could not confer the Holy Ghoſt. *For as yet*, as St. *Luke* obſerves, *he was fallen upon none of them*, Acts viii. 16. But when the Apoſtles at *Jeruſalem*, on hearing of *Phillip*'s Succeſs, had ſent down *Peter* and *John*, and they had PRAYED FOR THEM, AND LAID THEIR HANDS ON THEM, *the Samaritans received the Holy Ghoſt*, ver. 15, 17. *And when Simon Magus ſaw, that* THROUGH THE LAYING ON OF THE HANDS OF THE APOSTLES, *the Holy Ghoſt was given, he offered them Money, ſaying*, GIVE ME ALSO THIS POWER, *that on whom I lay my Hands, he may receive the Holy Ghoſt*, ver. 18, 19. So that *Simon Magus* thought the Apoſtles only had the Power of conferring the Holy Ghoſt; or elſe he would not, probably, have offered the Money to them, but to *Phillip*; by whom he believed, and with whom he had been acquainted for ſome Time. And that *Phillip* could not confer the Holy Ghoſt, but the Apoſtles only, is the Obſervation of *Chryſoſtom in loc.* And *Epiphanius* ſays, ὁ Φίλλιππος διάκονος ὢν ἐκ εἶχεν ἐξουσίαν τῆς χειροθεσίας τὸ δὶ αὐτῆς δοθῆναι πνεῦμα ἅγιον. Hæreſ. 21. Simon.

St. *Paul confers the Gifts of the Holy Ghoſt* on *Timothy*, as St. *Paul* himſelf aſſerts; 2 *Tim.*

2 *Tim.* i. 6. And it is plain, he imparted them to the *Theſſalonians*. For being juſt about to ſpeak of his firſt Entrance and Reception among them, 1 *Theſ.* i. 6. and *Chap.* ii. *ver.* 1. he ſays, *Chap.* i. *ver.* 5. *For our Goſpel came not unto you in Word only, but alſo in* POWER, *and in the* HOLY GHOST, And ſo he likewiſe tells the *Corinthians*, that his *Preaching* among them, *when he* firſt *came to them, was not with enticing Words of Man's Wiſdom, but* IN DEMONSTRATION OF THE SPIRIT, AND OF POWER; *That their Faith ſhould not ſtand in the Wiſdom of Man, but in* THE POWER OF GOD, 1 Cor. ii. 4, 5. And he ſufficiently intimates, that he had imparted the Spirit to the *Galatians*, at his firſt coming among them, and their *receiving him as an Angel of God, even as Chriſt Jeſus*, Gal. iv. 14. When he asks them, *Chap.* iii. *ver.* 3. *Are ye ſo fooliſh, having* BEGUN IN THE SPIRIT, *are ye now made perfect by the Fleſh?* HE THEREFORE THAT MINISTRETH TO YOU THE SPIRIT, ——*doth he it by the Works of the Law, or the* HEARING OF FAITH? ver. 5. St. *Luke* informs us, that when *Paul* came to *Epheſus*, finding twelve of *John's* Diſciples, he imparted the Holy Ghoſt to them. And the Manner in which St. *Luke* introduces the Relation, ſhews, that *Paul* imparted it to all Believers of courſe, where he came, *Acts* xix. 8. See *Eſſay* the *1ſt. p.* 119, 120. And

ſo

ſo he ſpeaks of this Matter himſelf to the *Romans*; for he ſays, that he writes to them the more boldly—— becauſe *of the Grace given him of God, that the* OFFERING UP OF THE GENTILES MIGHT BE ACCEPTABLE, BEING SANCTIFIED BY THE HOLY GHOST. *I have therefore*, ſays he, *whereof I may glory, through Jeſus Chriſt, in thoſe Things which pertain unto God: For I will not dare to ſpeak of any of thoſe Things, which Chriſt hath not wrought by me, to make the Gentiles obedient in Word and Deed, through mighty Signs and Wonders*, BY THE POWER OF THE SPIRIT OF GOD; *ſo that from Jeruſalem, round about unto Illyricum, I have fully preached the Goſpel of Chriſt*, Rom. xv. 16—20.

And as where-ever *Paul* had been, he ſeems to have conferr'd the Gifts of the Holy Ghoſt; ſo he ſeems to deſire to ſee ſome Churches, which he had not yet ſeen, that he might confer them: Particularly he deſires that he might come to *Rome, that he might impart unto them ſome ſpiritual Gift, to the End they might be eſtabliſhed. That is*, ſays he, *that I may be comforted together with you, by the mutual Faith both of you and me*, Rom. i. 11, 12.

Theſe Powers, and particularly the laſt, ſeem to me to be *thoſe Signs of an Apoſtle*, to which St. *Paul* appeals, in his ſecond Epiſtle to the *Corinthians*, 2 Cor. xii. 12, a Church that

that *abounded in all Gifts of the Holy Ghoſt*, as may be ſeen, 2 *Cor.* xii. 13. ſo as *to be inferior to no Church; or to come behind no Church in them*, 1 Cor. i. 7. And by this Power he proves, that he came behind none of the Apoſtles, ſince that *truly the Signs of an Apoſtle, were wrought among them—— in all Signs, and Wonders, and mighty Deeds*, 2 Cor. xii. 12. And this is what he points at, as the Seal of his Apoſtleſhip among them, when he ſays, 1 *Cor.* ix. 2. *If I am not an Apoſtle to others, yet doubtleſs I am to you; for the Seal of my Apoſtleſhip are ye in the Lord; i. e.* In my conferring, and your receiving the Gifts of the Holy Ghoſt, you have received the Mark, or Proof of my Apoſtleſhip to you; the moſt peculiar and diſtinguiſhing, and the leaſt liable to any Suſpicion of being counterfeited, of any other whatſoever. The *Corinthians*, indeed, abounded in ſpiritual Gifts, which he had imparted, and that, therefore, muſt be the Seal of his Apoſtleſhip. For they were ſo far from excelling other Churches in Holineſs and Virtue, that they ſeem by both St. *Paul*'s Epiſtles to them, to have had more Faults, Diſorders, and Vices among them, than any of the reſt; ſuch as had kept him a great while from coming among them, leſt he ſhould have been forced to have uſed too great Sharpneſs and Severity, inſtead of the Gentleneſs and Meekneſs that he deſir'd to expreſs towards them. I muſt refer my Reader

der to the firſt *Eſſay*, *p.* 118——130. where he will find ſeveral Things ſaid, that may ſerve to prove what I am aſſerting here; though I alledged them there, to ſhew, that all Believers, where the Apoſtles came, had theſe Gifts imparted to them. But moſt of thoſe Texts will ſhew, that it was ſome of the Apoſtles who imparted them. And though we don't read of any of the Apoſtles conferring the Gifts of the Holy Ghoſt, beſides *Peter*, *John*, and *Paul*; yet there is no room to doubt, but all the reſt exerciſed that Power as well as they.

From theſe Conſiderations, I think, it appears very plainly, that the conferring the Gifts of the Holy Ghoſt, by the laying on of Hands, was peculiar to the Apoſtles, and the moſt diſtinguiſhing Badge of their Office. But there ſeem to be two *Objections* againſt it, which deſerve our Attention. The firſt is, that *Saul has been generally thought to have been filled with the Holy Ghoſt, by the laying on of the Hands of Ananias*; becauſe *Ananias* ſays, that Chriſt ſent him, that *Saul might receive his Sight, and be filled with the Holy Ghoſt*, Acts ix. 17. Yet this, in my Opinion, is very far from making it clear, that *Ananias* conferr'd the Holy Ghoſt on *Saul*, if we conſider the whole Matter. For, *ver.* 12. the Orders which *Ananias* receives in a Viſion, and that he is acquainted, that *Saul* had had Notice of in a Viſion alſo, were, that

that he [*Ananias*] was to come to him [*Saul*] *to put his Hands on him, that he might receive his Sight*, ver. 11. If *Ananias* was to come to him, that by putting his Hands on him, he might receive the Holy Ghoſt, it is ſurprizing, that ſo ſuperior a Gift to that of the imparting Sight, ſhould not be mentioned. And when St. *Luke* introduces *Paul* himſelf as giving an Account of this Tranſaction, *Acts* xxii. 12, 13. he ſpeaks only of receiving his Sight from *Ananias: And one Ananias*, ſays he, *came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy Sight*; but ſays nothing of his receiving the Holy Ghoſt from him.

And that he did not receive the Holy Ghoſt, at leaſt by that laying on of the Hands of *Ananias*, that reſtored *Saul*'s Sight, is plain from hence; that *after Saul had received his Sight*, by the laying on of *Ananias*'s Hands, *he aroſe, and was baptized*, ver. 18. And in the Account that *Paul* himſelf is introduced, as giving of this Tranſaction, *Chap.* xxii. *ver.* 13----17. He ſays, that after *Ananias* had ſaid to him, *Brother Saul, receive thy Sight, and that he had looked up upon him*; *and that Ananias* had deliver'd him a farther Meſſage, *he was baptized.* All this ſhews, that he was not baptiz'd, 'till after he had received his Sight, by *Ananias*'s laying on his Hands. Now the Holy Ghoſt fell always after Baptiſm, unleſs in the Caſe of *Cornelius* and

and his Family, for a Reaſon that did not hold in the Caſe of *Saul*. See *Eſſay* 1. *p.* 103, 104, 105. From hence then we may conclude, that *Ananias* did not confer the Holy Ghoſt on *Saul*, by that laying on of his Hands, by which he gave *Saul* his Sight. And as we have no Account, that he laid his Hands on him a ſecond Time, it is plain, that the Text does not aſſert, that *Ananias* gave *Saul* the Holy Ghoſt.

Perhaps, therefore, all that *Ananias* did, was to put his Hands on him, in Order to give him Sight; that ſo when he ſaw, and had been baptiz'd, he might ſee the Holy Ghoſt deſcend on him in a cloven Tongue, as of Fire; as it did on the other Apoſtles and their Company, at the Beginning: Eſpecially ſince *Paul* aſſerts, that *he was not one whit behind the very chiefeſt Apoſtles*, 2 Cor. xi. 5. And that in other Caſes, what happen'd to them in the Courſe of Things, happen'd to him alſo, though *out of Courſe*; as to one *born out of due Time*. For as they ſaw the Lord, ſo did he; and it is very probable, therefore, that as the Holy Ghoſt deſcended on them, ſo it did on him alſo. And, I think, this is plainly implied, in its being ſaid, that *he was to be* FILLED WITH *the Holy Ghoſt*, Acts ix. 17. And its being afterwards ſaid, that he WAS FULL OF THE HOLY GHOST, Acts xiii. 9.

Nay,

Nay, as I apprehend, he refers *to the immediate Deſcent of the Holy Ghoſt on himſelf*, Tit. iii. 5, 6. where, ſpeaking of the *Holy Ghoſt*, he ſays, WHICH HE SHED ON US ABUNDANTLY. Now that Phraſe, as I have obſerv'd, *Eſſay* 1. *p.* 95——98. denotes the immediate Deſcent of the Holy Ghoſt; or his falling down without the Intervention of Hands. The only Queſtion here is, whether St. *Paul* ſpeaks of himſelf in this Place? which I apprehend he does. For, taking this to be the Connexion and the Senſe of it, he is directing *Titus* what he ſhould teach the *Cretians*, Chap. ii. And proceeds, *Chap.* iii. *ver.* 1, 2. thus. *Put them in Mind—— to ſpeak evil of no Man, to be no Brawler, but gentle, ſhewing Meekneſs to all Men.* And to ſhew how reaſonable it was for him to direct *Titus*, to teach this Doctrine of Gentleneſs and Meekneſs to all Men, even to the worſt; where the beſt may, perhaps, think themſelves the moſt juſtified in ſhewing a fierce and bitter Zeal; he adds, *ver.* 3. *For we ourſelves*, that is, I myſelf, *was ſometimes fooliſh* [not knowing the Truth, but ignorant of the Goſpel of Chriſt, even after I had Opportunity of informing myſelf of it] *diſobedient* [to it, after I knew it] *deceived* [in thinking ſtill that I was to be juſtified by the Works of Righteouſneſs, enjoined by the Law of *Moſes*] *ſerving divers Luſts and Pleaſures* [particularly thoſe that

that follow] *living in Malice and Envy* [against all the Diſciples] *hateful* [to them] *and* [becauſe] *hating them*; being, as he ſays, 1 *Tim.* i. 13. *a Blaſphemer, and a Perſecutor, and injurious:* Breathing out nothing but *Threatnings againſt them*; *making havock of them*; *and entring into every Houſe, haled Men and Women* out of them, *and committed them to Priſon*; *being exceedingly mad againſt them*; *perſecuting them to ſtrange Cities, and to the Death*; *and even compelling them to blaſpheme*, Acts viii. 3. & ix. 1, 2. & xxii. 4. & xxvi. 11. *But after that the Kindneſs and Love of God our Saviour towards Man appeared* [to me] *not by the Works of Righteouſneſs* [which I did as a Phariſee] *but according to his Mercy he ſaved us* [me] *by the Waſhing of Regeneration*, [Regeneration being ſignified by the Waſhing of Baptiſm, alluding particularly to *Ananias*'s Words, *Ariſe, and* WASH *away thy Sins*, Acts xxii. 16.] *and by the Renewing of the Holy Ghoſt, which* [as ſoon as I was baptized] *he* SHED ON ME ABUNDANTLY; (a Phraſe that I think always denotes the immediate Communication of the Holy Ghoſt) *and filled me with his Gifts:* The Proof that he had renewed me, or made a new Creature of me. So that the Senſe upon the whole, is as *Seneca* ſays in another Caſe, *de Ira*, 2. 28. *Faciet nos moderatiores reſpectus noſtri, ſi conſulerimus nos*: And not unlike what

what *Pliny* ſays, on a like Occaſion with *Seneca, Cogita illum puerum eſſe, & te fuiſſe.* The whole ſeems to be very near what St. *Paul* undoubtedly ſays of himſelf, 1 *Tim.* i. 12, 13, 14, 15. *And I thank Jeſus Chriſt our Lord, who hath enabled me, for that he counted me faithful, putting me into the Miniſtry; who was before a Blaſphemer, and a Perſecutor, and Injurious. But I obtained Mercy, becauſe I did it ignorantly in Unbelief. And the Grace of our Lord was exceeding abundant, with Faith and Love which is in Chriſt Jeſus. This is a faithful Saying—— that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief.* If this be not the Senſe of this Place, I muſt own that the Connexion of St. *Paul*'s Thoughts here does not appear to me; conſidering that he is writing to *Titus*, what he ſhould teach the *Cretians*.

I don't apprehend, that it is any Objection to this Interpretation, that *Paul* ſays, *He had always lived in all good Conſcience*, Acts xxiii. 1. For the Meaning there is, that he had acted according to his full Perſwaſion, ſince his ſeeing the Glory of Chriſt in the Road to *Damaſcus*; as he had not acted againſt the full and clear Convictions of his Conſcience, before; even whilſt he perſecuted all of this Way (tho' he had been wanting in a due Attention to the Evidence of the Chriſtian Religion) referring to the Speech

he had made the Day before, *Acts* xxii. Nor is this Interpretation contrary to the Character he gives of himſelf, *Phil.* iii. 6. 2 *Tim.* i. 3. For not to go about to explain thoſe Texts now, and to ſhew in particular, that they don't contradict this Interpretation, I will obſerve only theſe two Things; *Firſt*, That all the Luſts he here ſpeaks of, were ſuch as conſiſted with being thought blameleſs, according to the Law: Or, in other Words, were ſuch as might be committed by thoſe that worſhipped One God, and outwardly appeared to live conſcientiouſly, or conformably to the Law, 1 *Cor.* xv. 9. And, *Secondly*, that notwithſtanding the Character he gives himſelf, *Phil.* iii. 6. & 2 *Tim.* i. 3. he ſays of himſelf, 2 *Tim.* i. 13. a Place I juſt now quoted, That he was a *Blaſphemer, and a Perſecuter, and Injurious*; and elſewhere ſays, he was, on this Account, not only *leſs than the leaſt of all the Apoſtles, not worthy to be called one, and leſs than the leaſt of all Saints; but the chiefeſt of Sinners:* 1 *Tim.* i. 15.

And I the rather apprehend the Holy Ghoſt fell down immediately on St. *Paul*, as he did on the other Apoſtles, for theſe Reaſons, (1.) That he might thereby point him out as an Apoſtle, and ſet him on a Level with the other Apoſtles in this reſpect; ſince he ſays, He was *not one whit behind the very chiefeſt of them*; and in all Reſpects

ſeems

ſeems to have the Preference of them. (2.) We find no Trace of any Objection to St. *Paul*, on the Account of the Holy Ghoſt's being imparted to him by another, and particularly by a Diſciple, as we find there was on Account of his being thought to have received his Doctrine and Apoſtleſhip from the *Jewiſh* Apoſtles; of his not being uniform in his teaching the Goſpel of the *Gentiles*; of his rude Speech, and mean and contemptible Appearance: And there is little Doubt to be made, but we ſhould have met with this Objection to him, as well as the others, if there had been any Ground for ſuch an Objection: Since if he had received the Holy Ghoſt from another, and eſpecially from *Ananias* a Diſciple; it would have ſet him below the other Apoſtles, on whom the Holy Ghoſt fell without the Intervention of Hands. (3.) Becauſe if the Holy Ghoſt did not deſcend on him, without the Intervention of Hands, the Holy Ghoſt muſt have been imparted to him by the laying on of the Hands of *Ananias*, *a Diſciple*, Acts ix. 10. And we are ſo far from having any Inſtance of a Diſciple's conferring the Holy Ghoſt, that we find *Philip*, who was himſelf *full of the Holy Ghoſt*, a *Deacon*, Acts vi. and an *Evangeliſt*, Chap. xxi. 8. and, in all Probability, an *Elder* (or one of the One hundred and twenty, on whom the Holy Ghoſt firſt fell) could not impart it, *Acts* viii. 12——20.

And as St. *Paul* ſeems to me to aſſert expreſsly in this Text, that the Holy Ghoſt fell down on him in the ſame Manner, that it did on the reſt of the Apoſtles; ſo he ſeems to *imply it in another*. Where he ſpeaks of himſelf, as having received the Firſt-Fruits of the Spirit, as well as other Apoſtles, *Rom.* viii. 23. *For we our ſelves*, ſays he, *who have receiv'd the Firſt-fruits of the Spirit, groan within our ſelves, &c.* Now Firſt-Fruits ſignifies a ſmall, but the choiceſt Portion of that Kind, of which they were the Firſt-Fruits, 1 *Cor.* xv. 20, 23. *Rom.* xvi. 5. 1 *Cor.* i. 15, 16. *James* i. 18. So that the Meaning of the Firſt-Fruits of the Spirit, are the choiceſt Gifts of the Spirit; which, as we have obſerv'd before, were given immediately by the falling down of the Holy Ghoſt, without the Intervention of Hands; and particularly on the Apoſtles, who had the higheſt and the greateſt Variety of Spiritual Gifts. And that *We*, ſignifies we Apoſtles, in Oppoſition to the reſt of *the Creatures*, or New Creation, or the reſt of Chriſtians (as that Expreſſion more plainly ſignifies, *James* i. 18.) will appear to thoſe who conſider the Context. See *Limborch in loc.* And if ſo, St. *Paul* here implies, that he, as well as the reſt of the Apoſtles, received the Gifts of the Holy Ghoſt, by the Holy Ghoſt's falling down on him immediately, as on them, without the Intervention of Hands.

There

There is *another Objection* to this Aſſertion, and which may, at the ſame Time, be likewiſe conſider'd as an Exception againſt one of the Inſtances I have brought, to ſhew that the Holy Ghoſt was conferr'd by the laying on of the Hands of the Apoſtles, *P.* 56. which is the Caſe of *Timothy*: Who has been generally thought to have received the Gifts of the Holy Ghoſt, *by the laying on of the Hands of the Presbytery*, 1 Tim. iv. 14. whereas I have aſſerted he received them from *Paul*. But I don't ſee how *Timothy*'s receiving thoſe Gifts *by the laying on of the Hands of the Presbytery*, is reconcilable with 2 *Tim.* i. 6. where St. *Paul* expreſsly ſays, it was *by the laying on of* HIS HANDS. For it is ſuppos'd by all, that this was the ſame Gift mention'd by St. *Paul*, 2 *Tim.* i. 6. And that it is the ſame Gift, appears not only from the very ſame Word being uſed in both Places, χάρισμα; but from that Word's always ſignifying ſome Gift; and ſignifying always, except once, a Gift of God: And of the Sixteen Times it is uſed in the New Teſtament, ſignifying Eleven Times, the Gift of the Holy Ghoſt: (See *Eſſay* the 1*ſt*. *P.* 166, 167.) But never once an Office. And how is it reconcilable to good Senſe, or St. *Paul*'s Humility, for him to aſſume or arrogate that to the laying on of his Hands only, which was due to the laying on of his Hands but in Conjunction with the laying on of the

Hands of ſo many others. Nor do I ſee, how this can be reconciled to the whole Current of Scripture, which aſcribes this Power always to the Apoſtles, and never gives us a ſingle Inſtance of its being given by an Elder, though the next in Rank to the Apoſtles. Nay, if *Phillip* was an Elder, as I have juſt now ſhewn we have great Reaſon to believe, it appears that an Elder could not confer the Holy Ghoſt by the laying on of his Hands, from the Hiſtory of the Converſion of the *Samaritans*, Acts viii. 12——20. I obſerve therefore, that the Text runs thus; *Neglect not the Gift that is in thee, which was given thee by Prophecy* [διὰ προφητείας] [or according to Prophecy concerning thee] WITH [μετὰ] not BY [διὰ] *the laying on of the Hands of the Presbytery.* Laying on of Hands was a Sign, that accompanied Bleſſing and Prayer. See *Eſſay* the 3*d*. I ſhall not repeat all that I ſay there to prove it. I ſhall only mention this, That *when they laid their Hands on Barnabas and Saul, after they had faſted and prayed*, Acts xiii. 3. it is ſaid to be nothing more, than *a recommending them to the Grace of God*, Acts xiv. 26. And ſo the Church of *Antioch* recommended *Paul* a ſecond Time to the Grace of God, *Acts* xv. 40. and, as is highly probable (from the ſame Expreſſion being us'd as in *Acts* xiv. 26.) by Faſting and Prayer, and the laying on of Hands. I take the Senſe, therefore,

fore, of this Place to be, "Neglect not the "Gift that was given thee, by the putting "on of my Hands, according to the Pro-"phecy of a Prophet, or Prophets, con-"cerning thee, to whom it was revealed by "the Spirit, that thou wouldſt be fit for the "Work, which thou waſt to undertake; "and that thou wouldeſt not neglect, but "ſtir up the Gift that ſhould be given thee, "BY the laying on of my Hands: Otherwiſe "I ſhould not have ventured to have done "it, conſidering thy Youth: And which "when I had done, the Presbytery recom-"mended thee to the Grace of God, pray-"ing for a Bleſſing on thy Gifts and La-"bours; laying their Hands on thee, when "they prayed for that Bleſſing; according to "the Cuſtom uſual in all ſuch Caſes.

Thus, I hope, I have proved my Aſſertion, That the Apoſtles, and none but Apoſtles, had the Power of conferring the Gifts of the Holy Ghoſt; and that this was the moſt diſtinguiſhing Badge of their Office: And have anſwered the Exceptions that may be made againſt it.

I now proceed to ſhew, That as St. *Paul* had theſe extraordinary Powers, in common with the reſt of the Apoſtles; ſo he ſeems to have had *one, that was peculiar to himſelf*; at leaſt, that he had one, which we have no Account of in any of the other Apoſtles: Which is the Power he had *of ſeeing what was done*

in the Gentile Churches at a Diſtance; and of being preſent with them when abſent. As *Eliſha*, by his Prophetick Spirit, went with *Gehazi*, and ſaw his receiving a Preſent from *Naaman* the *Syrian*, 2 Kings v. 26. We have an Inſtance of this in St. *Paul*, in the Epiſtle to the *Coloſſians*, Col. ii. 5. where he tells them, That though he was *abſent in the Fleſh, yet he was preſent in Spirit, joying, and beholding their Order, and the Stedfaſtneſs of their Faith in Chriſt.* And we have another Inſtance in his Epiſtle to the *Corinthians*, 1 Cor. v. 3, 4. where he tells them, that *he as abſent in Body*, BUT PRESENT IN SPIRIT, *had judg'd already, as though he was preſent, concerning him that had done that Deed. In the Name of the Lord Jeſus Chriſt*, ſays he, *when ye are gathered together*, AND MY SPIRIT, *with the Power of the Lord Jeſus, to deliver ſuch an one to Satan, &c.* Perhaps this Gift might be imparted to him, conſidering the vaſt Extent of of his Province, and the great Number of Churches he had under his Care; for the greater Benefit of thoſe Churches, and to relieve him from ſome of that Anxiety, he had for their Welfare.

Now as Chriſtianity is nothing (beſides the Doctrine our Saviour himſelf taught) but the Teſtimony and Doctrine (and, if you will, the Predictions) of the Apoſtles; ſo theſe ſeveral Powers of inflicting Diſeaſes

Diſeaſes on obſtinate Offenders, and of healing Diſtempers, in the Manner they could heal; and above all, the Power of imparting the Holy Ghoſt, by the laying on of their Hands (and the Power of ſeeing Things at a Diſtance in St. *Paul*) were *the Proofs of the Truth of their Teſtimony, and of their Doctrine* (and their Predictions) ſo that thoſe, who ſaw them exert thoſe Powers, could no longer doubt of the Truth of what they teſtify'd, and taught (or foretold) as I have ſhewn more fully, *Eſſay* the *1ſt.* This was what made their Teſtimony, and their Doctrine, (and their Predictions) ſo generally received; and without which all would have been queſtioned. It was for this Reaſon that our Saviour did not ſo much as expect that they ſhould go and teſtify, and teach, much leſs that they ſhould be received; 'till they had theſe Powers imparted to them. For Our Saviour orders them to *tarry at Jeruſalem, until they were endued with Power from on high*, Luke xxiv. 49. And tells them, *that they ſhould receive Power, after that the Holy Ghoſt ſhould be come upon them, and* that [then] *they ſhould be Witneſſes.* Accordingly they continue at *Jeruſalem* together in an upper Room, until the Holy Ghoſt comes down upon them, teaches them the Doctrine they were to teach, and gives them the Courage neceſſary to their Teſtifying and Teaching, and the Powers neceſſary to prove the Truth of their Teſtimony

ny and of their Doctrine: And then they go and teſtify, and teach what they had ſeen and heard, and what they had been taught, with the greateſt Reſolution and Succeſs; and without ever fainting, or growing weary in their Work. And becauſe the Apoſtles were to have ſuch great and peculiar Powers to prove the Truth of their Teſtimony, for that Reaſon they alone were order'd, or commiſſion'd, to witneſs or teſtify. And becauſe they were ſuch bold, ſuch unwearied, ſuch convincing Witneſſes of the Truth of the great Facts of Chriſtianity, as well as becauſe they had the only Commiſſion to teſtify them, they are therefore ſpoken of every where in the New Teſtament, as the only Witneſſes and Teſtifiers of theſe Facts to the World.

I cannot but deſire my Reader to ſtop here a little with me, and review with himſelf what I have ſaid of the Apoſtles; and from thence conſider of the great Importance of their Office to Mankind, and how well that Conſideration ſuits with the laſt Prayer our Saviour made, juſt before he was apprehended, and but a few Hours before he was to die; and, conſequently, where we may be ſure to find what was moſt upon his Heart. The greateſt Part of this Prayer by far is for the Apoſtles alone, *viz.* from the 6th Verſe to the 20th. And for them, *with the reſt that ſhould believe on him through their Word*, from the 20th Verſe to the 26th. That he

begins

begins to pray for the Apoſtles in the 6th Verſe, appears from the Phraſe he uſes. *I have manifeſted thy Name* UNTO THE MEN WHICH THOU GAVEST ME OUT OF THE WORLD; THINE THEY WERE, AND THOU GAVEST THEM ME. This Phraſe, I think, denotes the Apoſtles, whereever it occurs in this Chapter, and particularly *ver.* 9, 11. and moſt evidently in the 12th. But beſides the great Share our Saviour gives them in this his laſt Prayer, let us conſider ſome Paſſages of it. He ſays, *ver.* 4. *I have glorified thee on the Earth*; I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO. How does the following Part of our Saviour's Prayer explain this, that he had finiſhed the Work which God gave him to do? Why, *ver.* 6, 7, 8. he adds, I HAVE MANIFESTED THY NAME UNTO *the Men which thou gaveſt me out of the World; and they have kept thy Word. They have known, that all Things whatſoever thou haſt given me, are of thee.* FOR I HAVE GIVEN UNTO THEM THE WORDS WHICH THOU GAVEST UNTO ME, AND THEY HAVE RECEIVED THEM, *and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.* The 12th Verſe is ſtill more expreſs to our Purpoſe; for there our Saviour adds, *while I was with them in the World,* I KEPT THEM IN THY NAME: *Thoſe that thou gaveſt me, I have kept, and* NONE OF THEM IS LOST, *but the Son*

Son of Perdition. And *ver.* 18. *As thou haſt ſent me into the World, even ſo have I alſo ſent them into the World.* So that our Saviour ſeems to me, in the Parts of this Prayer which are contained in the 6th, 7th, 8th, 12th, and 18th Verſes, to explain the Meaning of his *finiſhing the Work that God had given him to do*, in the 4th Verſe, to be; that he had trained and prepared his Apoſtles for their high and important Truſt: Which if they diſcharged as they ought, they would anſwer effectually all the Ends for which he came into the World; and bring thoſe, *by the Glory which he had given them, the ſame Glory which the Father had given him*, ver. 22. (*i. e.* the Power of the Holy Ghoſt) *to believe on him through their Word*, who had not believed in his own. And as we may gather from theſe Parts of our Saviour's Prayer laid together, That the training up his Apoſtles was the Work, or the main Work, that God had given him to do (it was all, except the few other Diſciples he made) So he expreſsly ſays, *ver.* 19. That it is for their Sakes that he dies. *And for their Sakes I ſanctify my ſelf, that they alſo may be ſanctified through me.* As if he had ſaid, "As the "main Buſineſs of my Life has been to inſtruct "and train up theſe my Apoſtles, and prepare "them for the Miſſion I ſhall ſoon give them; "ſo it is the principal Deſign of my giving "myſelf up as a Sacrifice, that I may enable

"them

" them by my Death, and what will follow " it, my Reſurrection, Aſcenſion, and the " ſending of the Holy Ghoſt, to preach " with Succeſs, and ſpread my Kingdom " in the World." What Words can well raiſe our Idea of the Office of the Apoſtles higher, than that Jeſus liv'd and dy'd to prepare them for the due Diſcharge of that Truſt.

And as I think all the foregoing Conſiderations of the Apoſtolick Office lead us naturally to reflect on the Importance of that Office; ſo they will enable us to give the fulleſt Anſwer to a Queſtion, that *Celſus* put to the Chriſtians; and which, at firſt Sight, ſeems as puzzling as any Queſtion that was ever put to them: *viz.* Why Jeſus appear'd only to a few, after his Reſurrection, and thoſe his Friends; but did not ſhow himſelf to the Perſons who had inſulted and crucify'd him; to *Pilate* who had condemn'd him; and to the *Jewiſh* Nation, who disbelieved him? But this Conſideration lets us ſee, that his ſhewing himſelf to his Diſciples only, and making his Apoſtles the only Witneſſes (among his Diſciples) of it to the World, who were thus vouch'd in their Teſtimony, by the Gifts of the Spirit; was a ſtronger Evidence to the Truth of the Reſurrection of Chriſt, and the other Facts which related to him, and liable to leſs Cavil and Exception, than his appearing publickly after his Reſurrection to his

his Enemies, and to the *Jewiſh* Nation, could have been. For could his appearing to them have proved, that he had been actually dead, tho' now alive, ſo ſtrongly as theſe twelve Witneſſes ſaying, that they ſaw him, and heard him, eat and drank, and convers'd with him Forty Days after his Reſurrection from the Dead, according to his own Prediction; who (beſides having all the Characters of competent and faithful Witneſſes) could prove the Truth of what they teſtify'd (and convince Mankind, that their Maſter had told them nothing but what was true) by the Gifts of the Holy Ghoſt; which they, having receiv'd from him after his Aſcenſion, exercis'd, and imparted to Believers. Beſides, that the Wiſdom of this Method of atteſting and proving the Truth of theſe Facts, is farther conſpicuous in this, That the Witneſſes of theſe Facts were the Teachers of the Doctrines of Chriſt; and that hereby the ſame Evidence confirm'd both the Facts and the Doctrines of his Religion; and they mutually corroborated one another. So that it was for very wiſe Reaſons, that (as St. *Peter* ſays) *God ſhewed Chriſt openly, after he had raiſed him from the Dead*, NOT UNTO ALL THE PEOPLE, BUT UNTO WITNESSES CHOSEN BEFORE OF GOD, EVEN TO US, [Apoſtles] *who did eat and drink with him, after he roſe from the Dead. And he commanded them* TO PREACH UNTO THE PEOPLE, AND TO TESTIFY *that he was he*

he which was ordained of God to be the Judge of the Quick and of the Dead, Acts x. 40——43.

I don't pretend to give this as the only Anſwer that can be given to the Objection of *Celſus*. What we have full and unqueſtionable Teſtimony for, we muſt receive; though we have not the Conviction of our Senſes to confirm it; or could not account why that Conviction was not afforded us. But I mention this Anſwer, only as a Corollary that reſults from what I have ſaid, of the great Powers of the Apoſtles: And I don't offer at other Anſwers, becauſe it would divert me from my Deſign.

It is for that Reaſon, and Two others, that I have not mention'd the Integrity of the Apoſtles, as Witneſſes; though their Integrity appears ſo fully, in the manifeſt Diſintereſtedneſs, and Holineſs of their Lives. One of the other Reaſons is, That this Integrity is not peculiar to the Apoſtles, but common with them to all the firſt Chriſtians. The other of thoſe Reaſons is, That I have nothing to add, to what has been ſo fully ſaid on theſe Heads by others; and very lately, by a very ingenious Writer, who has managed this Part of the Argument with great Strength, in his third Letter to the Deiſts. Theſe Conſiderations, and theſe only, have made me omit this their Character, as Witneſſes: And not either overlooking or under-

valuing

valuing it. For I am very ſenſible how much Strength is added to the Evidence of the Truth of the Doctrine, but eſpecially of the Teſtimony of the Apoſtles, by their being foretold by him that ſent them, that they ſhould get nothing by either, but a bare Maintenance; and that they muſt ſuffer great Fatigue, Reproach, Impriſonment, Scourging, and Death, in publiſhing the Facts and Doctrines of Chriſtianity to the World: And by that eminent Self-Denial, Piety, and Virtue, that ſhone in their Conduct, altogether anſwerable to the Character of Men, who were fully perſwaded of the Truth of this Prediction, and were ready to ſubmit to every Part of the Charge of their Maſter: Thoſe of Self-Denial and Patience under Suffering not excepted.

I cannot have a more proper Place than this, where I am treating of the Powers of the Apoſtles, to take Notice of a peculiar Honour and *Preheminence*, which thoſe who were, or were to be, Apoſtles, ſeem to have had above Chriſtians of any other Rank in the Church: *viz. Of ſeeing the Lord*, and having *immediate Revelations from him, after his Aſcenſion.* Thus at the Viſion of the Sheet, the Lord ſaid to *Peter*, *Ariſe, Peter, kill and eat*: Acts x. 13, 14. And then diſcovered to him, that he ſhould go and preach the Goſpel to the Proſelytes of the Gate. So likewiſe the Glory of the Lord appeared to *Saul*,

Saul, in the Road to *Damaſcus*, and a Voice ſaid, *Saul, Saul, Why perſecuteſt thou me?* And on *Saul*'s ſaying, *Who art thou, Lord? and what wilt thou have me to do?* The Lord ſays, *Go into the City, and it ſhall be told thee what thou ſhalt do*, Acts ix. 3, 8. So likewiſe the ſecond Time he was at *Jeruſalem*, after his Converſion, the Lord ſtood by him, *ordering him to depart from Jeruſalem, where they would not receive his Teſtimony*, and go *far thence to the Gentiles*, Acts xxii. 17——22. And when *Paul* was in the Caſtle of *Jeruſalem*, the Lord appeared to him, ſaying, *Be of good cheer, Paul, for as thou haſt teſtified in Jeruſalem, ſo muſt thou bear Witneſs alſo of me at* Rome; in Order to direct him to appeal to *Ceſar*; that ſo by that Means he might have a fit Opportunity to preach the Goſpel at the Metropolis of the World, *Acts* xxiii. 11. Whereas when God ſaw fit to ſend *Phillip* Orders to meet the Eunuch, the Orders were delivered him by an Angel, *Acts* viii. 26. And ſo likewiſe, when *Peter* had a Viſion of the Lord to go to *Cornelius*, *Cornelius* had only a Viſion of an Angel to ſend for *Peter*, *Acts* x. 3——8.

With ſuch Propriety, and Diſtinction, are Things managed in the Oeconomy or Kingdom of Chriſt: And that not only with Regard to the Meſſengers, but to the Meſſage, on which they are ſent. When that is of

great Importance, and draws great Conſequences after it, the Lord himſelf vouchſafes to give the Meſſage; and ſends the Apoſtles on the Errands: As when they are order'd to go, and open the Kingdom of Heaven to the Devout, or the Idolatrous, *Gentiles*; or to go to the Seat of the Empire of the World. But at other Times, and on Occaſions of leſs Importance, an Angel is ſent to them alſo: As to *Peter*, Acts xiii. 7. and to *Paul*, Acts xxvii. 23. And yet, on the other Hand, when it was neceſſary in a like Caſe, the Lord appears to *Ananias*, a Diſciple, *Acts* ix. 10. For *Saul* was to know, that it was the Lord, even Jeſus, whoſe Glory had appeared to him in the Way, and had told him, that he ſhould receive farther Orders at *Damaſcus*; from whom he now received thoſe Orders by the Mouth of *Ananias*. Wherefore the Lord in this Caſe, out of the Road of his common Diſpenſations, appears to *Ananias*, and ſends him to *Saul*, with particular Inſtructions what to ſay, and to do, in Relation to him: Whereby *Saul*, who was to be the great Apoſtle of the *Gentiles*, could not but be fully certified, that it was *Jeſus* who had appeared to him in the Way, and had order'd him to go to *Damaſcus*. Since a Man at *Damaſcus*, named *Ananias*, unknown to him, could come and tell him from the Lord, that the Lord had appeared to him (though that was unknown to any but *Saul*, even to his Companions,

panions, *Acts* ix. 7.) and ſince, purſuant to what the Lord had ſaid to him, of the farther Orders he ſhould receive at *Damaſcus*, he was ſent by the Lord to bring thoſe Orders to him; and ſince to aſſure him farther of the Truth of all this, *Saul* had in a Viſion ſeen *Ananias* coming to him, and reſtoring him his Sight.

Thus far we have conſider'd the Apoſtles in common. But it may not be improper, on this Occaſion, to conſider them as *rank'd under the Apoſtleſhip of the* Jews, *and of the* Gentiles. Their Provinces ſeem to me to have been diſtinct: And the Eleven, choſen by our Saviour, with *Mathias*, making Twelve, ſeem to have been the Apoſtles of the Circumciſion; and *Paul*, and *Barnabas*, the Apoſtles of the *Gentiles*. That theſe Twelve were the Apoſtles of the *Jews*, and that the other Two were chiefly the Apoſtles of the *Gentiles*, has been pretty generally allowed. But I am apt to think, that the Twelve were the Apoſtles of the *Jews* only, and not of the *Gentiles*; and that the other Two were the Apoſtles of the *Gentiles* only, and not of the *Jews*.

In all the Accounts we have of the Twelve, they preach to the *Jews*, and to the *Jews* only; *i. e.* to *Jews* either by Birth and Nation (who were either *Hebrew Jews* of *Jeruſalem*, *Hebrew Jews* of *Judea*, of *Galilee*, or ſprung from them, or *Jews* of *Samaria*) or by Religion; *i. e.* the Proſelytes of

Righteouſneſs; and are ſome of thoſe, that are mentioned among the *devout Men dwelling at Jeruſalem, out of every Nation*; *Acts* ii. 10. (and who, generally, where they are mentioned in Scripture, happened to be *Helleniſt Jews*, or *Jews* that ſpoke *Greek* as their Mother Tongue) and to them, and and them alone, they write. Thus St. *James* writes to the twelve Tribes, *James* i. 1. That St. *John* writes his firſt Epiſtle to the *Jews*, appears from his writing ſo much of Love and Charity, againſt the Zealots for the Law: His ſecond ſeems to be addreſs'd to the Church of *Jeruſalem*, to whom, it is probable, he addreſs'd it, under the Stile of the *Elect Lady*. And that *Jude* writes to the *Jews*, appears from his citing the Story of the Children of *Iſrael*, of the fallen Angels, of *Sodom* and *Gomorrah*, of *Michael* and the Arch-Angel, and the Propheey of *Enoch*; and from his ſpeaking of the Way of *Cain*, the Error of *Balaam*, and the Gainſaying of *Core*.

Peter, indeed, after he had preached to theſe *Jews*, from the Year 33, to the Year 41, went by ſpecial Direction from God, and preached to *Cornelius* and his Family, Proſelytes of the Gate; who are called *Gentiles*, and were ſo by Nation, but not by Religion; and had peculiar Privileges among the *Jews*, on Account of their worſhipping the One True God, and of their abſtaining from

Things

Things offer'd to Idols, Fornication, Things ſtrangled, and from Blood; and who may be conſider'd as free *Denizens* among them. See *Eſſay* the 4th. And to theſe *Peter* ſeems to have writ his Two Epiſtles, as to his more peculiar Province. For he addreſſes his firſt Epiſtle *to the* STRANGERS SCATTERED *through Pontus, Galatia, Cappadocia, Aſia, and Bithynia,* ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD THE FATHER, THROUGH SANCTIFICATION OF THE SPIRIT UNTO OBEDIENCE, AND SPRINKLING OF THE BLOOD OF JESUS, 1 Pet. i. 12. Theſe Characters cannot belong to *Jews*, any more than that of *Strangers ſcatter'd* through *Pontus, Galatia, Cappadocia, Aſia, and Bythinia*; and which he repeats, *Chap.* ii. *ver.* 11. But what muſt put it out of Doubt, that they were not *Jews*, is, that *Chap.* ii. *ver.* 10. he tells them, *That in Time paſt they* WERE NOT A PEOPLE, BUT WERE NOW A PEOPLE; WHICH HAD NOT OBTAINED MERCY, BUT NOW HAVE OBTAINED MERCY; AND WERE BECOME, even in a more excellent Senſe than the *Jews*, A CHOSEN GENERATION, A ROYAL PRIESTHOOD, A HOLY NATION, A PECULIAR PEOPLE, to his Praiſe, WHO HAD CALLED THEM OUT OF DARKNESS (*i. e.* when they became Proſelytes of the Gate; and at laſt) INTO HIS MARVELLOUS LIGHT [of the Goſpel]. This is the moſt diſtinguiſhing Character of the idolatrous

Gentiles, being the Words of the Commiſſion given to St. *Paul*, when he was firſt ſent to convert them, *Acts* xxvi. 18. alluding to *Iſaiah* ix. 1, 2. and to *Mal.* iv. 15, 16. And ſo alſo he ſays, 1 *Pet.* i. 14. *not faſhioning your ſelves according to the former Luſts in your* IGNORANCE. And bids them *abſtain from fleſhly Luſts*; the Luſts of the *Gentiles*. And beſides, he ſays moſt unexceptionably to this Purpoſe, *Chap.* iv. *ver.* 3. *For the Time paſt of our Lives may ſuffice us to have wrought* THE WILL OF THE GENTILES, WHEN WE WALKED IN LASCIVIOUSNESS, LUSTS, EXCESS OF WINE, REVELLINGS, BANQUETTING, AND ABOMINABLE IDOLATRIES. Nor can this Epiſtle be writ to the idolatrous *Gentiles* of thoſe Places, any more than to the *Jews*; but to ſuch *Gentile* Worſhippers of the True God, of every Nation, as happen'd to be ſcatter'd among them. STRANGERS is the Stile belonging to theſe. The idolatrous *Gentiles* were never called Strangers ſimply, and without any other Addition: But ſuch only as (tho' *Gentiles*) were Worſhippers of the true God, and might, if they pleaſed, live in *Paleſtine*; yet ſtill as *Strangers to the* COMMONWEALTH OF ISRAEL, *and the Covenant of Promiſe*. St. *Peter*, therefore, diſtinguiſhes them from *Gentiles*, *Chap.* ii. *ver.* 12. *Having*, ſays he, *your Converſation honeſt* AMONG THE GENTILES [*i. e.* the idolatrous *Gentiles*;] *that whereas they ſpeak againſt you as Evil-doers*,

doers, they may by your good Works, which they ſhall behold, glorify God in the Day of their Viſitation. What may farther ſerve to ſhew, that *Peter* writ to Proſelytes of the Gate, is, that when he preaches to *Cornelius* and his Family, the Firſt-Fruits of the Proſelytes of the Gate, *Acts* x. 34, 35. he ſays, *Of a Truth I perceive that God is no Reſpecter of Perſons; but in every Nation, he that feareth him, and worketh Righteouſneſs, is accepted with him.* And in this Epiſtle he ſpeaks in the ſame Strain, 1 *Pet.* i. 17. *And if ye call on the Father, who, without Reſpect of Perſons, judgeth according to every Man's Work, paſs the Time of your ſojourning here in Fear.* And ſo likewiſe he uſes the very peculiar Phraſe here, which he uſes concerning *Cornelius* and his Family, *Acts* xv. 9. There he ſays, GOD GIVING THEM THE HOLY GHOST, and PURIFYING their Hearts BY FAITH: And here, *ver.* 22. *Seeing ye have* PURIFIED YOUR SOULS IN OBEYING THE TRUTH THROUGH THE SPIRIT: This Expreſſion ſeems to me to belong to the Proſelytes of the Gate, as peculiarly as *opening the Eyes, and turning from Darkneſs to Light, and from Satan unto God,* does to the idolatrous *Gentiles.* Wherefore from *Peter*'s uſing the ſame Expreſſions in this Epiſtle, as he does *Acts* x. and xv. we may well conclude, he writes here to the ſame Sort of Perſons, that he preach'd to, *Acts* x. and

ſpoke of, *Acts* xv. And to confirm my Opinion the more, I would obſerve, that he uſes an Expreſſion to them, at the End of this Epiſtle, that ſeems to be appropriated to the Proſelytes of the Gate who believed; *Chap.* iv, *ver.* 16. *If any Man ſuffer as a* CHRISTIAN, *&c.* Now the Diſciples were firſt called CHRISTIANS at *Antioch*, *Acts* xi. 26. A Church conſiſting chiefly, if not wholly, of Proſelytes of the Gate; as I ſhall make appear more fully, *Eſſay* the 4th: As I alſo ſhall what I apprehend was the Reaſon of their taking that peculiar Appellation, towards the End of this *Eſſay*. And what makes me lay the greater Streſs on this Expreſſion [*as a Chriſtian*] is, that I don't remember any of the other Apoſtles ever uſe it in any of their Epiſtles, either to believing *Jews*, or to the Believers among the idolatrous *Gentiles*. And that the ſecond Epiſtle was addreſs'd to the ſame with the firſt, we learn from 2 *Pet.* iii. 1. Perhaps St. *Peter*'s writing to proſelyted *Gentiles*, converted to Chriſtianity, may have been the Reaſon why he ſent his Letter by SILVANUS, or *Silas*; who us'd to travel over all theſe Parts with St. *Paul*, converting the *Gentiles*, and confirming them; and why he gives him his *Roman*, and not his *Jewiſh* Name [*Silvanus*, and not *Silas*] the Name he himſelf uſes, when he writes to the *Gentile* Believers, 1 *Theſ.* i. 1. 2 *Theſ.* i. 1.

St.

St. *John*, indeed, by expreſs Direction *from him, who holdeth the ſeven Stars in his right Hand, and who walketh in the Midſt of the golden Candleſticks*, Rev. ii. 1. writes to the ſeven Churches of *Aſia*. But it muſt be obſerv'd, that if thoſe he writes to, in thoſe ſeven Churches were *Gentiles*; yet it was long after the Death of St. *Paul* and *Barnabas*, their two Apoſtles: The Book of the *Revelation* having been writ in the Year 96, and *Paul* ſuffering Martyrdom *An.* 67. and *Barnabas*, in all Likelihood, before that. Though I ſhould rather incline to think, that what was writ to the Churches in thoſe Cities, was writ to the believing *Jews* there only. At leaſt that is pretty plain, in the Caſe of the Church of *Pergamos*, *Revel.* ii. 12, 14. of *Thyatira*, *ver.* 20. (which *Grotius* ſays was compoſed of *Jews*, on *Revel.* ii. 18.) of *Philadelphia*, *Chap.* iii. 9. And, perhaps, of *Epheſus* too, *Chap.* ii. *ver.* 7. And if what he writ to theſe four Churches, was writ to believing *Jews*, we may well conclude, that the other three Epiſtles were ſo too. This, I think, may ſerve to remove this Objection, if theſe Epiſtles were actually written to thoſe ſeven Churches, and are not to be underſtood in a myſtical Senſe; as repreſenting the State of the Chriſtian Church, in a future ſeptenary Period; as ſome very good Judges have thought.

And

And as the Apoſtles of the Circumciſion preach'd and writ to *Jews* only, and *Peter* to the *Jews*, or Proſelytes of the Gate; ſo *Paul* chiefly *preach'd and writ to the idolatrous Gentiles:* At leaſt when he preached or writ in the Character of an Apoſtle, after his becoming one. He firſt preaches to *Sergius Paulus*, at his Deſire; then preaches to the idolatrous *Gentiles* at *Antioch* in *Piſidia*, at theirs; and travels through all the *Leſſer Aſia*, *Macedonia*, *Greece*, *Italy*, and, perhaps, *Spain*, preaching to them. He often aſſures us, that he was the Apoſtle of the *Gentiles*. He tells the *Romans*, *Rom.* xi. 13. *I ſpeak to you Gentiles, inaſmuch as I* AM THE APOSTLE OF THE GENTILES; *I magnify* MY OFFICE. And he makes this his Character, his Excuſe for writing to them ſo freely, *Chap.* XV. *ver.* 18. *Nevertheleſs, I have written the more boldly to you, in ſome Sort, as putting you in Mind of the Grace that is given* ME *of God, that* I *ſhould be the Miniſter of* JESUS CHRIST TO THE GENTILES, *miniſtring the Goſpel of God; that the* OFFERING UP OF THE GENTILES *might be acceptable;* BEING SANCTIFIED BY THE HOLY GHOST. Juſt as he had ſaid before, *ver.* 8. That *Jeſus Chriſt was a Miniſter of the Circumciſion*; who ſays of himſelf, that he was only *ſent to the loſt Sheep of the Houſe of Iſrael*, Luke XV. 24. And on the Account of this his Character and Office, as an Apoſtle of the *Gentiles*, he writes

to

to the *Romans*, as a Part of his Province, though he had never ſeen them, *Rom.* i. 13. for then he had been *no farther than the Borders of Illyricum*, Rom. xv. 15. *i. e.* that Part of *Greece* that joins to *Illyricum*. He alſo tells the *Romans*, *that he was their Debtor; and a Debtor both to the Greeks and Barbarians, both to the wiſe and unwiſe*, Rom. i. 13—16. *i. e.* all the *Gentiles*: Speaking in the Stile of the *Greeks*, who being proud of their Learning and Politeneſs, called themſelves *Greeks*, and *the Wiſe*, and all others, *the Barbarians*, and *the unwiſe*. And *Paul* ſays, he is their Debtor, inaſmuch as he was entruſted with the Goſpel on their Account; and had the Diſpenſation of it committed to him for their Sakes. And therefore adds, that *he is ready to preach the Goſpel to them that are at Rome alſo*, ver. 15. But ſays nothing of his being a Debtor to the *Jews* as well as to the *Gentiles*: A Phraſe that is very natural to him, when there is any Occaſion for it. He likewiſe acquaints *Timothy*, a circumciſed *Jew*, 1 *Tim.* ii. 6, 7. *That Chriſt gave himſelf a Ranſom for all* [*i. e.* for *Gentiles* as well as *Jews*] *to be teſtified in due Time* [*i. e.* to be teſtified by me, in the Time when God had prepared Men and Things for it; by ſpreading the Goſpel firſt among the *Jews*, then among the devout *Gentiles*, by the reſt of the *Jews* at laſt rejecting it] *Whereunto I am ordained a Preacher, and*

AN

AN APOSTLE—— *A* TEACHER OF THE GENTILES *in Faith and Verity* [*i. e.* to teſtify which Truth, *viz.* That he was a Ranſom for all, in its due and proper Time] *I am ordained a Preacher, and an Apoſtle* [that is a Witneſs, and a Teacher of the *Gentiles.*] St. *Paul* likewiſe ſpeaks to the ſame Purpoſe, 2 *Tim.* i. 11. Moreover he puts himſelf under the ſame Predicament with *Barnabas* (who was only an Apoſtle of the *Gentiles*) and ranks himſelf with him, in Oppoſition to the Apoſtles of the *Jews*, 1 *Cor.* ix. 1——7. And St. *Paul* and *Barnabas* are acknowledged as Apoſtles of the *Heathens*, or the *Gentiles* only, by the three great Apoſtles; who challenged to themſelves, and the other Apoſtles, the ſole Character of Apoſtles of the *Circumciſion*; as St. *Paul* informs the *Galatians*: Adding, that *he that wrought effectually in Peter, to the Apoſtleſhip of the Circumciſion, the ſame wrought mightily in* ME TOWARDS THE GENTILES, *Gal.* ii. 8, 9. And it is very remarkable, that he ſays this to the *Galatians*, when he is vindicating his own Authority againſt his Adverſaries: And when, we may ſuppoſe, he would therefore carry it as far as he could. Finally, *Paul* is a Priſoner for many Years, on Account of the Goſpel that he preached to the *Gentiles*, *Acts* xxii. 21, 22. glories in the Chains he bears on that Account; *Gal.* vi. 17. *Phil.* i. 12, 13, 14. *Col.* i. 24. and ſays, 2 *Tim.* iv.

17.

17. *that his Deliverance out of the Mouth of the Lion* [*Nero*, or *Helius Ceſarienſis*] was *that the Preaching* [*i. e.* of the *Gentile* Goſpel] *might be fully known, and that all the* GENTILES MIGHT HEAR.

It makes very much to this Purpoſe to obſerve, that St. *Paul* ſpeaks of the Goſpel that he preached to the *Gentiles*, 1. As a Revelation made to him: And, 2. As his peculiar Goſpel; at leaſt, as the Goſpel of himſelf and *Barnabas*. I refer the Reader for the Proof of the firſt, to the third *Eſſay*; and to what I have touch'd on this Head before, in this *Eſſay*. And I think he will be convinc'd of the Truth of the ſecond, by the following Texts. *Rom.* i. 5. *By whom* [Chriſt] WE *have received* GRACE *and* APOSTLESHIP *for the Obedience to the Faith among* ALL NATIONS *for his Name*, Chap. xvi. *ver.* 15. *Now unto him that is of Power to eſtabliſh you according to* MY GOSPEL; *and the Preaching of Jeſus Chriſt, according to the Revelation of the Myſtery which* WAS KEPT SECRET SINCE THE WORLD BEGAN; *but now is* MADE MANIFEST —— TO ALL NATIONS. 1 Cor. xv. 1. *Moreover, Brethren, I declare unto you the Goſpel, which* I PREACHED UNTO YOU. 2 Cor. v. 18, 19, 20. *And all Things are of God, who hath reconciled us* [Gentiles] *to himſelf, and hath given* us [*Paul*, or, perhaps, *Paul* and *Barnabas*] THE MYSTERY OF RECONCILIATION:

To

To wit, that God was in Christ, reconciling the World unto himself. —— *And hath committed unto* us *the Word of Reconciliation. Now then we are Ambassadors for Christ.* Gal. i. 15, 16. *But when it pleased God* —— *to reveal his Son in* ME, *that* I MIGHT PREACH HIM AMONG THE HEATHEN. Ver. 23. *But they had heard only that he* —— *now preacheth the Faith that he once destroy'd.* Chap. ii. ver. 1, 2. *Then fourteen Years after I went up to Jerusalem* —— *and communicated* THE GOSPEL WHICH I NOW PREACH AMONG THE GENTILES. Ver. 7. *But when they saw that the* GOSPEL OF THE UNCIRCUMCISION WAS COMMITTED TO ME [Paul] *they gave to me and Barnabas the right Hand of Fellowship, that* WE SHOULD GO UNTO THE HEATHEN. Eph. iii. 6. *That the Gentiles should be Partakers of his Promise in Christ by the Gospel; whereof* I WAS MADE A MINISTER. —— UNTO ME, *who am less than the least of all Saints is this Grace given, that* I *should preach* AMONG THE GENTILES, *the unsearchable Riches of Christ.* Col. i. 24, 25. *which is the Church whereof I* AM MADE A MINISTER, *according to the* DISPENSATION OF GOD WHICH IS GIVEN TO ME. 1 Thes. i. 5. *For* OUR GOSPEL *came not to you in Word only.* 2 Thes. ii. 14. *Whereunto he called you by* OUR GOSPEL. 1 Tim. i. 11. *According to the glorious Gospel of the blessed God, which was committed to* MY TRUST. And,

Chap.

Chap. ii. *ver.* 6, 7. *Whereunto I am ordained* A PREACHER AND AN APOSTLE, A TEACHER OF THE GENTILES *in Faith and Verity.* Tit. i. 3. *But hath in due Times manifeſted his Word through Preaching, which is committed* UNTO ME, *according to the Commandment of God our Saviour.*

Agreeably to the Character of an Apoſtle of the *Gentiles*, he writes his Epiſtles to Churches, that were full of idolatrous *Gentiles* converted to the Faith: So much is acknowledg'd by all. And I am apt to believe (and ſhould be glad this Matter might be thoroughly conſider'd) that he writ them only to believing *Gentiles* in thoſe Churches. I think, when this Matter is duely conſider'd, it will appear, that *Paul* writ his Epiſtles to the *Gentile* Believers only, (if the believing *Jews* and *Gentiles* did uſe to meet in one Aſſembly, and had not ſeparate ones) from the Character he takes to himſelf in thoſe Epiſtles, the Characters he gives thoſe he addreſſes to, and the Strain, and ſeveral particular Paſſages of the Epiſtles themſelves. Though, I confeſs, in ſome of them, he introduces a *Jew*, that he may the better ſhew the *Gentiles* the Falſeneſs of the *Jewiſh* Reaſoning, or the Vanity of their Pretenſions: As, particularly, *Rom.* ii. and vii. *Col.* ii. 20. *ad fin.* and iii. 1—5. Thus, I think, St. *Paul* writ to the *Gentiles*; as the other Apoſtles, at leaſt during the Life of St. *Paul*, writ only to the *Jews*, or Proſelytes.

And though it ſeems plain to me, that St. *Paul* writ the Epiſtle to the *Hebrews*, yet he does not write it in the Character of an Apoſtle, beginning the Epiſtle, *Paul an Apoſtle of Jeſus Chriſt, &c.* (to ſhew the Character in which he writ, and the Authority he had to write to them; as he always begins his Epiſtles to the *Gentile* Churches, where he conſtantly writes in that Character) but, *God, who at ſundry Times and in divers Manners ſpake unto the Fathers by the Prophets; hath in theſe laſt Days ſpoken unto us by his Son, &c.* See *Eſſay* the 1ſt, *P.* 86, 87.

And though St. *Paul* always firſt preached to the *Jews*, whereever there were *Jews* in the Places to which he came; and ſays himſelf, that *he had* TESTIFY'D (the Word which I own denotes the Manner of preaching peculiar to an Apoſtle) *to Jews as well as Greeks*, Acts xx. 21. Yet it is plain he did not go to thoſe Places in queſt of *Jews*, but of *Gentiles*. And that he firſt teſtify'd, or preach'd, to *Jews* in thoſe Places where there were both *Jews* and *Gentiles*; was, as I apprehend, to take away the Pretence of Complaint, or Offence, from the *Jews*, which they might have had, if the Goſpel had not been firſt offer'd to them, and their furious Oppoſition to it (for which Reaſon alſo he offers it to the *Gentiles* only, after the *Jews* had rejected it) as alſo, that he

he might, if poſſible, provoke his Brethren the *Jews* to Jealouſy (as he ſays on the like Occaſion, *Rom.* xi. 14.) But I don't find that he acts in the Character of an Apoſtle towards them, in any other Way, than that of teſtifying to them. At leaſt, we have no Inſtance of his conferring the Holy Ghoſt on thoſe *Jews* to whom he teſtify'd; or of his inflicting bodily Diſtempers on any of them, for the Offences any of them committed; or of his working any of his ſpecial Miracles among them.

And if the Epiſtle uſually aſcribed to *Barnabas* be his, it is evidently writ to the *Gentiles*; as may plainly appear, *Pa.* 163, 165, 174, 175, 185. in the Tranſlation of it by our Moſt Reverend *Primate*, Dr. *Wake*. Which makes me very much ſurprized to find his *Grace* ſay, in his Diſſertation concerning *Barnabas* (in which, I confeſs, however, his *Grace* is far from being ſingular) that this Epiſtle was writ to the *Jews*; thoſe Paſſages which I refer to, making it beyond all Exception, that it was writ to the *Gentiles*: And there being none, that ſeem to me to give much Colour to the contrary Opinion.

It may, perhaps, be *objected* againſt what I have advanced of *the ſeparate Provinces of the Apoſtles of the* Jews *and of the* Gentiles; That it would be ſtrange, if none of the Twelve Apoſtles ſhould have preached to the *Gentiles*, when our Saviour commands the

Eleven *to go, and preach the Goſpel* TO ALL NATIONS [μαθητεύσατε πάντα τὰ ἔθνη] Mat. xxviii. 19. And as *Mark* relates it, to *go* INTO ALL THE WORLD, *and preach the Goſpel* TO EVERY CREATURE, Mark xvi. 15. But I hope it will be thought a ſufficient Anſwer to this Difficulty,

1. That *Peter* and the reſt of the Apoſtles preached the Goſpel at the Feaſt of *Pentecoſt*, Acts ii. 5. *To Jews, devout Men* OUT OF EVERY NATION *dwelling at Jeruſalem.* It is the ſame Word, [ἄνδρες ἐυλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν] but with a ſtronger Expreſſion added to it. And thus the Apoſtles and firſt Chriſtians underſtood Chriſt's Commiſſion; for when they went out of *Judea*, *they preached to* THE JEWS ONLY, Acts xi. 19.

2. That *Peter* firſt preached to the Proſelytes of the Gate, *Acts* x. And it is very probable, preached to them at other Times, and other Places, afterwards; ſince he writes to them that were ſcattered through *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, *and Bithynia*, 1 Pet. i. 1. and writes to them, as if he had formerly preached or writ to them: For he writes *to put them in Remembrance*, 2 Pet. i. 12. And writes in ſeveral Parts of both his Epiſtles, as being well acquainted with them, and their Affairs.

3. If this will not ſatisfy, yet let it be conſidered, that *Paul* and *Barnabas* went and preached

preached to the Idolatrous *Gentiles*, or the Nations, or, as St. *Paul* ſays, *to every Creature under Heaven*, Col. i. 24. And though they were not of the Eleven, to whom Chriſt perſonally gave the Commiſſion, yet they had the ſame Office with them. So that the Meaning of our Saviour is, "Go ye, or ſuch as "ſhall be afterwards in the ſame Office with "you [*i. e. Mathias*, *Paul*, and *Barnabas*] and teach all Nations. Or, *Go ye* "*into all the World, and preach to every* "*Creature*; *i. e.* To People of every Coun-"try, Age, Sex, Rank, and Diſtinction;" as the Fourteen Apoſtles did: Having preached Chriſt to High and Low, Rich and Poor, Learned and Ignorant, *Jew* and *Gentile*, *Barbarian*, *Scythian*, Bond and Free.

However, though I am of Opinion, that the *Jewiſh* and *Gentile* Apoſtles had their diſtinct Provinces, yet I am withal apt to think, that the Proſelytes of the Gate were of a mixt Province: And that as *Peter* preached, and addreſt Epiſtles to them, ſo did *Paul* too: Which gives *Peter* Occaſion to ſay, in the End of his ſecond Epiſtle, *Chap.* iii. *ver.* 15, 16. *And account that the Long-ſuffering of our Lord is Salvation, even as our Brother Paul alſo, according to the Wiſdom given him, hath* WRITTEN UNTO YOU; AS ALSO IN HIS OTHER EPISTLES. Which writing to them, *Peter* diſtinguiſhing from all his other Epiſtles, would make one apt to

conclude, that *Paul* had written ſome Epiſtle to the Strangers ſcattered, or the Proſelytes of the Gate, converted to Chriſtianity, which is not come to our Hands: Eſpecially, ſince what *Peter* refers to in *Paul*'s Epiſtles, is not very obvious in any of thoſe Epiſtles of his, which we have.

It does not ſuit with my Deſign, to enter into the particular Tempers of theſe Twelve prime Miniſters of the Kingdom of Chriſt; or to ſhew from Paſſages and Hints in Scripture, how each of their Tempers was ſuited to their high Office, and how all theſe different Tempers, by a happy Mixture and Agreement, combined to the furthering of the Goſpel: In which the Wiſdom of God in chuſing them, and giving them to Jeſus, would appear. But it may not be improper to ſay ſomething of their Number; and of the very different Characters of the Twelve Apoſtles of the *Jews*, and of the Two Apoſtles of the *Gentiles*.

I do not pretend to be able to enter preciſely into the Reaſons, why our Saviour appointed but Twelve Apoſtles firſt, and Two afterwards, in all but Fourteen: And why he choſe illiterate and ignorant Men, of the loweſt Calling and Occupation, for the firſt Twelve; and Men of Letters and Education for the Two laſt; *viz.* *Barnabas*, a Levite, and *Paul*, who was a Tentmaker (according to the known Cuſtom of the *Jews*, who always

ways bred up their Children to ſome Trade) but brought up, at the ſame Time, in all the Learning of the *Jews*, at the Feet of *Gamaliel*: As *Moſes* had been in all the Learning of the *Egyptians*, at *Pharaoh*'s Court. But thus much, I think, in general, fairly offers it ſelf on both theſe Heads, to our Obſervation.

It was not proper to have only Two or Three for Witneſſes of the Facts, and Teachers of the Doctrine of Chriſtianity; leſt there might have been a Pretence to ſuſpect them of Conſpiracy: Which, to be ſure, Two or Three are always more capable of carrying on, than Fourteen. And, on the other Hand, it was not fit to have a great many; leſt there ſhould not have been ſo apparent and viſible a Diſtinction between the Witneſſes, and the Teachers; and thoſe to whom the Facts and the Doctrine were to be imparted. By which Diſtinction the Truth of their Teſtimony and Doctrine was to receive a great Confirmation. Since by this Means Fourteen private Men, and they only, could vouch theſe Facts and Doctrines, in a Manner that muſt convince all that were well diſpoſed, where they came. And when one of theſe Witneſſes betray'd Jeſus, and then preſently hanged himſelf, for betraying him (thereby bearing Witneſs to the Innocence of Jeſus) The reſt not at all diſcouraged at this Man's Fate, preſently propoſe another Witneſs ſhould be appointed to

fill up his Place. This Providence directed them to do, before the Feaſt of *Pentecoſt* was fully come, that ſo he being added to the Eleven before that Time; might, together with them, receive the Deſcent of the Holy Ghoſt; to qualify him to be a Witneſs, and a Revealer of the Chriſtian Doctrines, as well as the reſt.

The Men of Birth and Education were generally too bigotted to the Opinions and Temper of the *Phariſees*, to embrace his Doctrine, or too worldly minded to leave the Care of their Affairs, and the Purſuits of their Deſigns, and expoſe themſelves to the Fury of the *Jews*, to become his Diſciples, and follow him; eſpecially in ſuch a Manner, as it was neceſſary for thoſe to do, who were to be his Apoſtles; *i. e.* to be always with him, or to be ſent out by him. We ſee how ſome of theſe Paſſions wrought on Men otherwiſe well diſpoſed to him, as *Nicodemus*, and *Joſeph* of *Arimathea*. Beſides, that our Saviour might have been unwilling to take Men of Birth and Education for his Apoſtles and Companions, if they had been willing to follow him; leſt it might have created any Jealouſy in the Government of his Deſigns. But I ſhall chiefly inſiſt on Two other Reaſons for *Jeſus*'s taking illiterate Men for the Twelve, as being moſt ſuited to my Purpoſe. It was proper to take ſuch for the Twelve, rather than Men of Learning and Experience; that ſo they might follow *Jeſus* in

in his Life-Time, without prying too much into the Deſigns of his Coming into the World: Which was not to take temporal Power, but to die by the wicked Hands of *Jews* and *Gentiles*. Men of Learning, Parts, or Buſineſs, with the Temper and Notions which prevailed univerſally among the People, to whom he was ſent, would not have been kept eaſily in that Dependance, without enquiring much earlier than they did (long before the Time of his approaching Crucifixion) when, and how, he would have ſet up his Kingdom in the World? And if they had not received an Anſwer, from ſeeing no Likelihood of its being effected at all; or if they had been told, that it was to be done by his being crucify'd, from the ſuppos'd Unfitneſs of the Means, they would, in all Probability, have taken Offence, and have left him, as others did upon other Occaſions. Such Men were neither capable of bearing to be put off without an Anſwer; nor of the Anſwer that muſt have been given them. Our Saviour, therefore, choſe theſe honeſt illiterate Men, who from a high Opinion of his Wiſdom, and a very low one of their own Capacities, follow'd him whitherſoever he went; without having many Difficulties occur to their own Thoughts, and without troubling him with thoſe they had: Leaving them all to his Conduct; from a full Perſwaſion, that he would overcome them. All thoſe who (being given him by God out

of the World) thus loved him, and believed on him, he kept; but the Son of Perdition: A Man of a falſe, injurious, covetous, and greedy Mind. When our Saviour left his Apoſtles, and aſcended up to Heaven, what Strength did it give to the Evidence of his Religion, that theſe Twelve mean, illiterate, Men, ſhould have the Courage and the Ability to teſtify the great Facts relating to *Jeſus* of *Nazareth*, to all the People of *Jeruſalem* (where he had been crucify'd but a little before) and even to the Rulers, who had not only great Power, but, as was generally thought, the ſole Knowledge of the Law; and ſhould dare to do it, notwithſtanding their Menaces, their Scourging, their Impriſonment, and the putting One of them [*James*] at laſt to Death. This we ſee ſtruck the Rulers themſelves, thoſe obſtinate Enemies of *Jeſus*. For perceiving the *Boldneſs of theſe Apoſtles, Men that were illiterate and ignorant*, they perceived it muſt be *from their having been with Jeſus*, Acts iv. 13.

But after that the Religion of Chriſt was received by vaſt Multitudes of *Jews* and devout *Gentiles*, Objections againſt Men of Education ceas'd; and the Reaſons turn'd quite another Way. Two Men of Letters are therefore ſent, to teſtify and preach to the *Gentiles*. They could not then pry too cloſely into the Facts and Doctrines of Chriſtianity. They would only thereby acquire a more

more enlarg'd and extenſive View of the Excellency and Comprehenſion of this Diſpenſation of Religion; and from thence be brought with St. *Paul*, in holy Rapture, to think of *the Height and Depth, the Length and the Breadth of the Love of God* in it, *that paſſeth Knowledge*; and with him, to ſay within themſelves, *How unſearchable are his Judgments, and his Ways* of Mercy *paſt finding out!*

Theſe exalted Thoughts of it, muſt neceſſarily puſh them on to undergo all Fatigues, and run all Hazards, in propagating it to the World; make them more fit to diſpute with *Jews*, and Heathen Philoſophers; to bring down every high Thing, and proud Imagination againſt the Knowledge of God, and captivate every Thought to the Obedience of Chriſt; and render them the more like to convince Mankind, that nothing but the cleareſt and ſtrongeſt Evidence could have turn'd Men of their Knowledge and Zeal in the *Jewiſh* Religion, and the peculiar Intereſt One of them (a *Levite*) had in it; to embrace the Faith of *Jeſus*, and run this infinite Toil, Reproach, and Hazard, to ſpread it in the World.

Before I finiſh what I have to offer about the Apoſtles, I will take this Occaſion to *compare* Paul *with the Apoſtles of the Circumciſion*, and, chiefly, with *Peter* and *John*, the greateſt of them; the better to make out St. *Paul*'s Aſſertion, that he was *not a whit behind the very chiefeſt of the Apoſtles*, 2 Cor. xi. 5.

Were

Were they ſent by God and Chriſt? So was he, *Acts* xxii. 17, 18, 21. & xxvi. 17. Did Three of them ſee the moſt excellent Glory, and hear a Voice from it, at Chriſt's Transfiguration in the Mount? So did he, in the Road to *Damaſcus*. Did they receive Inſtructions from Chriſt on Earth, touching the Goſpel they were to preach? and from the Spirit after his Aſcenſion? St. *Paul* was not only filled with the Holy Ghoſt, *Acts* ix. 17. but had all the Goſpel he was to preach, revealed to him immediately by Chriſt, *Gal.* i. 12. Had *Peter*, whilſt he was in a Trance (being at Prayer on a Houſe-Top) a Viſion of the Lord, to commiſſion him to go to the Proſelytes of the Gate; and the Matter he was to preach to them, taught him by that Revelation? *Paul* falling into a Trance, had alſo a Viſion of Chriſt, whilſt he was praying in the Temple; receiv'd a Commiſſion to go and preach to the Idolatrous *Gentiles*; and a Revelation of what he was to teach them. Did they ſee Chriſt aſcend, 'till a Cloud of Glory took him out of their Sight; and receive a Meſſage from Angels to ſtrengthen their Faith? He was caught up into Paradice, and the third Heaven, and *heard unſpeakable Things, that it is not lawful for a Man to utter*, to encourage him in his Work, 2 *Cor.* xii. 2, 4. See *Eſſay* the 3d. Had St. *John* great Knowledge of future Events about the Church?

So

So had St. *Paul*: He having communicated to us not only the Myſtery of the Caſting off the *Jews*, of the Recalling them, and of the Bringing in the Fulneſs of the *Gentiles*; but the Myſtery of Iniquity, that was to corrupt the Doctrine of the Goſpel. Whilſt we have an Account but of one or two Viſions of *Peter*'s, we have an Account of Seven of *Paul*'s. *Acts* ix. 8. & xxii. 18. compar'd with 2 *Cor.* xii. 2. *Gal.* ii. 12. *Acts* xvi. 9. & xviii. 9, 10. & xxiii. 11. & xxvii. 23, 24. Does *Peter* rebuke *Simon Magus* with all Authority, *Acts* viii. 20——24. *Paul* reprimands *Elymas* with no leſs, *Acts* xiii. 10, 11. Did *Peter* once ſtrike *Ananias* and *Saphira* dead, two Believers, who diſſembled and lyed to the Holy Ghoſt? *Paul* did not only ſtrike *Elymas* the Sorcerer blind, *when he perverted the right Ways of the Lord*; but had a Rod committed to him for Edification, and not for Deſtruction; and alſo delivers over to *Satan*, for the Deſtruction of the Fleſh, *that the Spirit might be ſaved in the Day of the Lord, and that wicked Men might learn not to blaſpheme.* Did St. *Peter* and *John* cure a Cripple, lame from his Mother's Womb, at the Temple? So did *Paul* at *Lyſtra*. Did *Peter*'s Shadow cure the ſick? So did Handkerchiefs ſent from *Paul*'s Body, *Acts* xix. 12. Did *Peter* raiſe *Dorcas*? *Paul* alſo raiſed *Eutychus*, *Acts* xx. 12. Did God vouchſafe to ſend his

Angel

Angel to open the Priſon-Doors, to deliver *Peter*? *Acts* xii. 7——11. So did God likewiſe by a great Earthquake ſhake the Foundations of the Priſon, into which *Paul* and *Silas* were caſt at *Phillippi*; and opened all the Doors, *Acts* xvi. 25, 26.

In other Reſpects *Paul* elegantly compares himſelf with them, 2 *Cor.* xi. 21——33. *I ſpeak as concerning Reproach, as tho' we had been weak; howbeit whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: Are they Iſraelites? ſo am I: Are they the Seed of* ABRAHAM *? ſo am I: Are they Miniſters of Chriſt? (I ſpeak as a Fool) I am more: In Labours more abundant, in Stripes above Meaſure, in Priſons more frequent, in Deaths oft. Of the Jews five Times received I forty Stripes ſave one. Thrice was I beaten with Rods, once was I ſtoned, thrice I ſuffered Shipwreck, a Night and a Day I have been in the Deep. In Journeyings often, in Perils of Waters, in Perils of Robbers, in Perils by mine own Countrymen, in Perils by the* HEATHEN, *in Perils in the City, in Perils in the Wilderneſs, in Perils in the Sea, in Perils among falſe Brethren. In Wearineſs and Painfulneſs, in Watchings often, in Hunger and Thirſt, in Faſtings often, in Cold and Nakedneſs: Beſides thoſe Things that are without, that which cometh upon me daily, the Care of all the Churches. Who is weak, and I am not weak? Who is offend-*

ed,

ed, and I burn not? If I muſt needs glory, I will glory of the Things which concern mine Infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth, that I lye not. In DAMASCUS, *the Governor under* ARETAS *the King, kept the City of the* DAMASCENES, *with a Garriſon, deſirous to apprehend me; and through a Window, in a Basket, was I let down by the Wall, and eſcaped his Hands.*

Upon the whole, I think, the Apoſtles may be very properly ſaid to be chief and primary Miniſters of the Kingdom of Chriſt, commiſſioned and commanded by God to witneſs the Reſurrection of Chriſt, on their having ſeen and heard him, after he was riſen from the Dead, and the other great Facts of Chriſtianity, as far as they had been Eye or Ear-Witneſſes of them; and to publiſh the Doctrines and Myſteries of the Goſpel; being firſt endued with ſuperior Courage, in Order to enable them the better to teſtify and publiſh the Goſpel, to the greateſt Audience, and in Times of the greateſt Danger; and veſted with extraordinary and uncommon Powers of inflicting grievous Diſtempers and Death on obſtinate Offenders, and of curing Diſeaſes, and of imparting the Holy Ghoſt to Believers, for the Confirmation of the Truth of what they were to teſtify, teach, and foretell.

Thus

Thus I have conſidered the Apoſtles, in their general, ſpecial, and comparative Characters. It ſeems a more difficult Matter to fix the preciſe Notion of an ELDER, as it ſtands here; the Name occurring but once before this, in the *Acts*; and then without any Deſcription; *viz. Acts* xi. 29, 30. *Then the Diſciples—— determin'd to ſend Relief unto the Brethren which dwelt in* JUDEA—— *which alſo they did, and ſent it to the* ELDERS, *by the Hands of Barnabas and Saul.* It ſeems as if it was known that the Apoſtles were abſent from *Jeruſalem*, at this Time; or how came the Diſciples at *Antioch* to ſend it to the Elders, and not to the Apoſtles?

It is pretty plain that *Peter* was not then there; he having left the City, on his being delivered out of Priſon by the Angel, *Acts* xii. 17. And his being gone from *Jeruſalem*, was, in all Probability, one Reaſon of *Mark*'s going from *Jeruſalem*, with *Barnabas* and *Saul*, *Acts* xii. 23. (The other was, that *Mark* was Nephew to *Barnabas*, *Col.* iv. 10. and that *Barnabas* had likewiſe been a great Companion of *Peter*'s, as well as *Mark*) as he, in all Probability, left *Paul* and *Barnabas*, and return'd to *Jeruſalem*, *Acts* xiii. 13. on hearing that *Peter* was then return'd thither, on the Death of *Herod*, who had put him in Priſon. For *Mark* affected *Peter* extremely, as he was extremely

affected

affected by him, 1 *Pet.* v. 13. *Acts* xii. 12. *Acts* xii. 23.

Beſides, it may be very juſtly inferr'd, that none of the Apoſtles were preſent at *Jeruſalem* at this Time, which was the ſecond Time of *Paul*'s being there, after his Converſion; becauſe *Paul* makes no Mention of his being there this Time, in his Epiſtle to the *Galatians*, *Chap.* i. when he mentions his being there the firſt and the third Time after his Converſion: Whereas if any of the Apoſtles had been there at this Time, it would have been neceſſary to the Thread of his Argument, to have given as particular an Account of what had paſſed between him and the Apoſtles at this ſecond Time of his being there, as at the firſt, or third: His Scope being to ſhew the *Galatians*, that he did not learn his Goſpel from any of the Apoſtles, but from Chriſt alone. To which End he tells them, that he ſaw none of the Apoſtles the firſt Time, but *Peter* and *James*; and that the third Time, he would not let *Titus* be circumciſed; and was ſo far from learning from the Three chief Apoſtles, that he communicated his Goſpel to them, and them only; and was owned as a Fellow-Apoſtle by them, *Gal.* ii. 1 —— 11. What Reaſon can be imagined, why St. *Paul* did not give the *Galatians* as particular an Account of what paſſed at the ſecond, as at the firſt and third Time of his being at *Jeruſalem*, after his Converſion; but that there having

having been none of the Apoſtles there, this ſecond Time of his being there, it was altogether unneceſſary for him to ſay any Thing to them about it?

And though ſome have thought, that by the Elders, to whom the Diſciples ſent their Alms, the *Elders of the* Jewiſh *Nation* are meant; yet I think that very unlikely, for many Reaſons, particularly theſe two, 1. Becauſe that the Author of this Hiſtory takes Care, that we ſhould not miſtake the Elders of the *Jewiſh* Nation, when they are meant on other Occaſions; and in One particularly, where we are leſs liable to miſtake them than here, by diſtinguiſhing them accordingly, *Luke* vi. 5. where he informs us, that the Centurion *ſent the Elders* OF THE JEWS *to Jeſus.* If *Paul* and *Barnabas* had delivered the Alms to the Elders of the *Jews*, I doubt not but he would have added thoſe Words [of the *Jews*] here, as he does there. 2. Becauſe that I believe, thoſe who have conſidered St. *Paul's* Epiſtles carefully, will ſee, that the Alms he carried, he carried from the *Gentile* to the *Jewiſh* Believers. See *Rom.* xv. 25, 26, 27. 1 *Cor.* xvi. 1——5. 2 *Cor.* ix. 1——15. according to the Agreement made between the Apoſtles of the *Circumciſion*, and the Two Apoſtles of the *Gentiles*, *Gal.* ii. 10. and that therefore he was by no Means likely to put them into the Hands of the Elders of the *Jewiſh* Nation, but of

the Elders of the Church. Now by the Elders acting here in the Abſence of the Apoſtles, as well as by their being plac'd next to the Apoſtles in the Letter, *Acts* xv. 23. it ſeems very plain, that they held the next Rank to the Apoſtles. But what ſhould give them that Rank, deſerves well to be conſidered.

It ſeems to me to have been this, *That they were ſuch as had been the Diſciples of our Saviour, and had accompanied with him from the Beginning, heard his Doctrine, ſaw his Miracles, and his Perſon, as well after as before his Reſurrection from the Dead; and who being of the One Hundred and Twenty, at the Feaſt of Pentecoſt, had the Holy Ghoſt fall upon them, filling them with a plentiful Meaſure of his Gifts, without the laying on of Hands:* And who, if I miſtake not, are called the Apoſtles Company, *Acts* iv. 21.

As theſe were great and high *Privileges and Endowments*, they could not but *give a Man a Rank in the Church.* Age gives a Man a Rank and Authority in the World; eſpecially where it is attended with remarkable Degrees of Wiſdom and Experience. This was all the Authority that the Elders of the Children of *Iſrael* can well be ſuppoſed to have had, which are mentioned *Exod.* iii. when *Moſes* being ſent to the Children of *Iſrael*, *ver.* 11——16. or to the Elders of the Children of *Iſrael*, *ver.* 18. went

and gather'd their Elders together; or the Fathers, or Heads of Families. For ſo jealous a Government as that of the *Egyptians*, and who oppreſſed the Children of *Iſrael* ſo ſeverely, were not like to let them have any Magiſtrates of their own Nation. They were all under *Egyptian* Task-Maſters. And that theſe Elders were not Judges, or Officers of the People, is plain, becauſe *Moſes* found no ſuch Officers, or *Judges*, among them; but appointed them, on finding the Trouble of judging all Cauſes himſelf, and on *Jethro*'s Advice, to eaſe himſelf of all Cauſes in the firſt Inſtance, *Exod.* xviii. 13——27. See *Seld. de Syn.* l. i. c. 15. p. 624. *Ed. Lond.* See *Exod.* xviii. 25. & xxiv. 1, 9. *Num.* xi. 25. And this, if I miſtake not, is the firſt Time that we meet with the Word Elder in the Scripture. In Analogy to theſe firſt Elders, the Seventy, and the chief Magiſtrates of Cities are called the Elders, the Elders of the People, or of the City, through the Old and New Teſtament. They were generally Men of Age and Experience, but always taken from thoſe who were thought to be the moſt wiſe and prudent. See *Vitring. de Synag.* lib. iii. par. 1. p. 613——620.

And in Analogy to the firſt and ſecond Sort of Elders among the *Jews*, it is highly probable, that thoſe Chriſtians who had been the firſt and oldeſt Diſciples of Chriſt, and had thereby had ſuch Advantages of knowing the

the Doctrines, Miracles, and History of Christ, should be ſtiled the Elders in the Chriſtian Church; and have a Rank in it accordingly. We ſee that being a Chriſtian early is always reckon'd an Honour. St. *Paul* ſpeaks of it as the Glory of the *Jewiſh* Believers, *that they firſt truſted in Chriſt*, Eph. i. 12. And ſo St. *James* ſays to the Twelve Tribes, *that God begat them of his own Will, that they ſhould be a Kind of Firſt-Fruits of his Creatures* [or new Creatures] *James* i. 18. St. *Luke* mentions one *Mnaſon* of *Cyprus*, with this Note of Diſtinction, that he was AN OLD DISCIPLE, *Acts* xxi. 16. And St. *Paul* gives it as a Mark of Honour to *Epenetus*, that he was the Firſt-Fruits of *Achaia*; and to *Andronicus* and *Junia*, his Kinſmen, *that they were* IN CHRIST BEFORE HIM, Rom. xvi. 5, 7. And the Advantage, that Age, either in Years or Chriſtianity gave, we may learn from St. *Paul*'s Direction to *Timothy*, 1 *Tim.* v. 1, 2. *Rebuke not an Elder* [Man] *but intreat him as a Father; and the younger Men as Brethren; the elder Women as Mothers, the younger as Siſters, with all Purity.* And from the Direction that St. *Peter* gives, 1 *Pet.* v. 5, 6. Where after he had deſcribed the Duty of the Elders, from *ver.* 1 to 5, he adds, *Likewiſe ye* YOUNGER, SUBMIT YOUR SELVES UNTO THE ELDER: *Yea, all of you be ſubject one to another, and be cloathed with Humility: For God reſiſteth*

the Proud, and giveth Grace to the Humble. Humble yourſelves therefore, &c. Nothing can be plainer, than that Age in Years, or Chriſtianity, or both, made the Elder here, ſince the YOUNGER only are call'd upon to ſubmit to them; and ſince the Reaſon for their Submiſſion is couched in the Relation that the Younger bear to the Elder. And to ſhew the vaſt Advantage that an Elder had, in the Senſe that it is taken in here, (that is, one who from his early Diſcipleſhip was well acquainted with the Doctrines, Miracles, and Hiſtory of Chriſt) when they were going to fill up the Room of *Judas*, *Peter* ſays, *Acts* i. 21. *Wherefore of theſe Men which have* ACCOMPANIED WITH US ALL THE TIME THAT THE LORD JESUS WENT IN AND OUT AMONG US, BEGINNING FROM THE BAPTISM OF JOHN, *unto the ſame Day that he was taken up from us*, MUST ONE BE ORDAINED TO BE A WITNESS WITH US OF HIS RESURRECTION.

But if to this Advantage, which the State of Things gave them above other Chriſtians, we add the *Diſtinction that the Holy Ghoſt put upon them, by falling on them*, without the Intervention of Hands, and *filling them* with an uncommon Meaſure of *his Gifts*; there is little Room left to doubt, whether theſe two together, giving them ſo great an Advantage, did not, in Conſequence, give them an high Rank and Eſteem above others.

I don't find, that the Holy Ghoſt himſelf fell, or was poured out, on any, but on the One Hundred and Twenty (*i. e.* the Elders) on *Saul*, on *Cornelius*, and his Family; and on the firſt great Harveſt of Heathen Converts, at *Antioch* in *Piſidia*. See *Eſſay* the 1ſt, *P.* 101——113. And in the Caſe of *Cornelius*, it is remarked by St. *Luke*, as a Thing of great Importance, and that highly deſerv'd their Obſervation, that THE HOLY GHOST FELL, OR WAS POURED OUT, UPON THEM: *Acts* x. 44, 45. (a Phraſeology, that, as I obſerv'd, *Eſſay* the 1ſt, *P.* 95——98. denotes the immediate Deſcent of the Holy Ghoſt) And *Peter* takes Notice of it, as that which was the great Juſtification of his Baptizing theſe Firſt-Fruits of the *Gentiles*, That *when he began to ſpeak, the* HOLY GHOST FELL ON THEM, AS IT DID ON US [*i. e.* the One Hundred and Twenty] AT THE BEGINNING, *Acts* xi. 15. And in his Speech to the Apoſtles, Elders, and Brethren, he takes Notice of this Circumſtance again, *that God gave them* [*i. e. Cornelius* and his Family] *the Holy Ghoſt, as he did unto* US, *and put* NO DIFFERENCE BETWEEN US AND THEM, *Acts* xv. 8, 9.

Beſides, where the Apoſtles conferr'd the Gifts of the Holy Ghoſt on Chriſtians, *they ſeem to have done it in a leſſer Degree and Proportion*: To one Believer one Gift, to another, another. But the One Hundred and

Twenty, on whom the Holy Ghoſt fell, WERE FILLED WITH IT, *Acts* ii. 3. As they were ſaid to be, when he fell on them the ſecond Time, *Acts* iv. 31. Nor is this Expreſſion uſed of any afterwards, but ſuch, as we have Reaſon to think, were of theſe One Hundred and Twenty (beſides *Saul*, *Cornelius* and his Family, and the *Gentiles* at *Antioch*, in *Piſidia*) on whom the Holy Ghoſt alſo fell, without the laying on of Hands; and filled them with a more plentiful Meaſure of his Gifts. See *Eſſay* the 1ſt, *P.* 101——113.

From hence we may ſee, how the *Eleven Apoſtles, and* MATHIAS, *were Elders*; tho' Elders were not Apoſtles. St. *Peter* calls himſelf an *Elder*, ſaying to thoſe to whom he writ, 1 *Pet.* v. 1. *The Elders which are among you I exhort, who alſo am an* ELDER. So does *John*, 2 *Ep.* 1. 3 *Ep.* 1. And I am the more confirm'd in this Notion of an Elder, becauſe whilſt *Peter* and *John* ſtyle themſelves Elders, *Paul* never ſtyles himſelf ſo; but, as in Contradiſtinction to the reſt of the Apoſtles, ſpeaks of himſelf, *as of one born out of due Time*, 1 Cor. xv. 8. Having never ſeen our Lord 'till after his Aſcenſion. Nay, he is ſo far from taking the Style of an Elder, that he ſeems carefully to avoid it; and only calls himſelf the AGED, *Philem.* 9. when he was giving himſelf the greateſt Weight and Credit. Theſe Elders having ſuch Endowments and Advantages above

other

other Chriſtians, the firſt Miniſters of the Church were generally of them. The firſt Deacons were, in all Probability, choſen out of them; ſince they were appointed preſently after Chriſt's Aſcenſion; and were then ſaid to be FULL OF *the Holy Ghoſt*, Acts vi. 3. A Phraſe, which, as I have obſerv'd before, ſignifies thoſe, who had a plentiful Effuſion of the Gifts of the Holy Ghoſt, by the Holy Ghoſt's falling on them, without the laying on of Hands; and therefore muſt ſignify ſome of the One Hundred and Twenty, or of the Apoſtle's Company, in this Text; on whom the Holy Ghoſt ſeems to have fallen twice before this Time, *Acts* ii. 3. & iv. 31. Out of theſe, it is likely, the firſt Prophets and Teachers were taken, and the great Propagaters of Chriſtianity, next to the Apoſtles. Thus *Philip*, one of the Seven, went to *Samaria*, and preached the Word. And he was not only a *Deacon*, but an *Evangeliſt* alſo, *Acts* xxi. 8. And the Church of *Jeruſalem ſent forth Barnabas* (another of the Apoſtles Company, and who was alſo a Prophet, and a Teacher, before he was an Apoſtle, *Acts* xiii. 1.) that he ſhould go as far as *Antioch*, Acts xi. 22. *Judas* and *Silas* are ſaid to be *chief Men among the Brethren* [ἄνδρες ἡγούμενοι] Acts xv. 22. Probably, as being of the One Hundred and Twenty. They were alſo *Prophets*, and *exhorted the Brethren with many Words, and confirmed them*, ver. 32. It is

of ſome of theſe One Hundred and Twenty, perhaps, that St. *James* ſpeaks, when he orders the *Sick to ſend for the* ELDERS *of the Church, and to pray over them, and anoint them with Oyl in the Name of the Lord*; aſſuring them, that the Elder's *Prayer of Faith ſhould heal them*, James v. 14, 15. This is the more probable, if St. *James* writ his Epiſtle out of *Paleſtine*, and writ it to the *Jews* of the Twelve Tribes in *Judea*, as well as to the *Jews* of the Twelve Tribes ſcattered abroad (as ſeems to be intimated by ſome Paſſages in the fourth and fifth Chapters, as Dr. *Whitby* obſerves in his Preface to this Epiſtle) Since then, in all Probability, by the Elders of the Church, he might point chiefly at the Elders of the Church of *Jeruſalem*: Though, to be ſure, this Direction referr'd to Elders every where elſe, where they might happen to be; or even to other Elders, who by Way of Analogy to theſe firſt Elders, were called Elders afterwards, if they had the Prayer of Faith. Perhaps, the Elders of the Church of *Epheſus* might be ſome of theſe One Hundred and Twenty; and for that Reaſon, perhaps, St. *Paul* might ſay to them, that *the* HOLY GHOST HAD MADE THEM BISHOPS, OR OVERSEERS, *of the Flock*, Acts xx. 28, Or, perhaps, the Holy Ghoſt might have pointed them out to be Overſeers of the Flock by Prophets, as he did *Timothy* to be an Evangeliſt, 1 *Tim.* iii. 14, and

and *Saul* and *Barnabas* to be Apoſtles, *Acts* xiii. 1, 2. Or, perhaps, ſome of theſe Elders of *Epheſus* might be ſaid to be made Overſeers by the Holy Ghoſt, one Way; others, the other Way.

And though after the Churches multiply'd, others than theſe were called Elders; yet they being ſuch, as were generally of the Firſt-Fruits of the Apoſtles Converſion, in the Places where they fixed them; and being Perſons of the greateſt Knowledge, Experience, and Gravity among them, were called Elders; in ſome Analogy to the One Hundred and Twenty, who were firſt, and moſt properly, called by that Name. *Clement* ſays expreſsly to this Purpoſe, in his Epiſtle, ſpeaking of the Apoſtles, § 42. *They, therefore, preaching the Word thro' divers Countries and Cities, ordained there the Firſt-Fruits of ſuch as believed, having made Proof and Tryal of them by the Spirit, to be Biſhops* (which with *Clement* is always the ſame with Elders, or Presbyters, as any one muſt ſee, if they read the Epiſtle; or if they can doubt of it, muſt be fully convinc'd by the Notes of the learned Mr. *Burton* upon it) *and Deacons over ſuch, as ſhould afterwards believe.* I can't tell whether *Clement* does not afterwards intend to tell us that the Apoſtles left a Liſt of ſuch Perſons behind them, as ſhould ſucceed; when the others that they appointed, died. The Place is difficult and uncertain. The Words

Words are, καὶ μεταξὺ ἐπινόμιν δεδώκασιν, § 44. I would refer my Reader to Mr. *Burton*'s Notes upon it. However, this Senſe is one that ſome of the Criticks give it, and which it may well bear. *Uſher* tranſlates it, *Ordinem præſcriptum*: And *Hammond*, *Seriem ſucceſſionis*, *catalogum*. The Place being difficult, I will tranſcribe the whole Paſſage, and leave the Conſtruction to the Reader. Καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς· διὰ ταύτην οὖν τὴν αἰτίαν, πρόγνωσιν εἰληφότες τελείαν, καθίστησαν τοὺς προειρημένους· καὶ μεταξὺ ἐπινομὴν δεδώκασιν ὅπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν.

Where the Elders of the firſt Sort failed, no doubt, but theſe were fixed, and *preſided in the Aſſemblies of Chriſtians*, directing and managing the publick Worſhip, where there were extraordinary Gifts of the Spirit (as the firſt Sort of Elders had done before) as well as afterwards, when thoſe Gifts ceaſed. And theſe were called προϊσάμενοι ἐν κυρίῳ, 1 *Theſ.* v. 12. and the οἱ καλῶς προεστῶτες πρεσβύτεροι, *The Elders that rule* [or preſide] *well*, 1 Tim. v. 17. Eſpecially, if they had the Gift of the Spirit, that qualify'd them for ruling [or preſiding] as the Elders in the Apoſtles Time ſeem to have had. See *Eſſay* the 1ſt, *P.* 80——84. St. *Paul* adds, that *the Elders that rule* [or preſide] *well*, *ſhould be counted worthy* of

of double Honour [or Stipend] *especially they who labour in the Word and Doctrine:* Which ſeems to imply, that all Elders ruled, or preſided; though all did not teach, or rule [or preſide] well: So likewiſe St. *Peter* bids the Elders *Feed* [that is, teach] *the Flock, taking the Overſight thereof* [ruling, or preſiding] *not by Conſtraint* [as a Thing of Courſe, and as what was expected from their Standing in Years, or Chriſtianity] *nor for filthy Lucre* [or the Stipend that attended it] *but of a ready Mind.* This is alſo very agreeable to what *Tertullian* ſays afterwards, deſcribing the Worſhip of the Chriſtians: *Coimus in cœtum* [i. e. eccleſiam] *ut ad Deum, quaſi manu facta precationibus orantes —— ibidem etiam exhortationes, caſtigationes, & cenſuræ divinæ.* —— PRÆSIDENT PROBATI QUIQUE SENIORES.

And, perhaps, theſe are *the Elders that St.* PAUL *left* TITUS *in* CRETE *to ordain.* Which is the more probable, becauſe *Timothy* not being an Elder, in any of theſe Senſes, St. *Paul* ſeems to excuſe his laying his Hands on him, from Prophecy that directed it, 1 *Tim.* iii. 14. And alſo to enjoin ſo particularly, that *no Man ſhould deſpiſe his Youth*, ver. 12. and to caution the *Corinthians* againſt deſpiſing him (I ſuppoſe) on that Account, 1 *Cor.* xvi. 11. Though, ordinarily, a *Novice* in Chriſtianity, or one newly converted to Chriſtianity, was not to be appointed a Biſhop, or Elder, *Chap.* iii. *ver.* 6.

And

And this, perhaps, too is the Reaſon, why *Paul* inſiſts ſo much on *Timothy's rebuking and reproving with* GRAVITY, AUTHORITY, AND PURITY. *Timothy* was a very young Man, and but juſt converted, when *Paul* would have him go forth with him, *Acts* xvi. 3. and preſently after made Uſe of him in converting the *Theſſalonians*, *Acts* xvii. 1. as we learn from 1 *Theſ.* i. 1. if he did not make Uſe of him in that Work immediately, in *Galatia*, *Phrygia*, *Myſia*, and the other Cities of *Macedonia*, before he came to *Theſſalonica*; as it is highly probable he did. And for this Reaſon it is, that after *Paul* directs *Timothy*, in the Place I quoted before, 1 *Tim.* v. 1. *Not to rebuke an Elder, but intreat him as a Father; the younger Men as Brethren; the elder Women as Mothers, and the younger Women as Siſters*, that he adds, WITH ALL PURITY. Becauſe *Timothy*, being a young Man, was to take particular Care *to flee youthful Luſts*, 2 Tim. ii. 22.

If this be the true Deſcription of Elders and Apoſtles, it will naturally follow who were the BRETHREN. All that believed, who were not Elders or Apoſtles: Or, if you pleaſe, all that believed, who had not ſeen Chriſt while he was upon Earth, and had not the Holy Ghoſt alſo poured out upon them; *i. e.* communicated without the laying on of Hands. Thus thoſe *Five Hundred are called*

called BRETHREN, by St. *Paul*, 1 *Cor.* xv. 6. *of whom Chriſt had been ſeen at once, after he was riſen from the Dead, the greater Part of whom are fallen aſleep:* The Holy Ghoſt not having fallen upon them. As to be ſure all thoſe alſo muſt, who were converted to Chriſtianity after Chriſt's Death and Reſurrection, tho' the Holy Ghoſt fell down on them; which was the Caſe of *Saul*, of *Cornelius* and his Family, and of the great Numbers of Idolatrous *Gentiles*, that were firſt converted to Chriſtianity at *Antioch* in *Piſidia*. See *Eſſay* the 1ſt, *P.* 101——113. All theſe, who had not ſeen Chriſt, and on whom alſo the Holy Ghoſt had not immediately fallen, were firſt called *Believers*; being diſtinguiſhed from the other *Jews*, by nothing but believing in Chriſt, *Acts* v. 32. and then *Diſciples*, *Acts* vi. 1. & ii. 7. & ix. 1. & x. 19, 25, 26. & xiv. 20. And when they encreaſed to a Multitude, Brethren, *Acts* vi. 3. & ix. 30. & xii. 17. & xv. 1, 23, 36, 40. & xvii. 6, 10, 14. & xviii. 18, 27. And after this, the Proſelytes of the Gate in the Church of *Antioch*, who at firſt called themſelves Chriſtians, *Acts* xi. 26. had at laſt the other Names allowed them, and particularly that of Brethren: As I ſhall obſerve more fully, *Eſſay* the 4th. But whatever new Name, Theſe, or any of the *Jewiſh* Believers might take, or receive; yet it was without loſing their former Appellations. For though they were generally,

generally, and for the moſt Part, called Brethren; yet are they called Believers and Diſciples afterwards, on many Occaſions (*Acts* x. 19, 25, 26. & xiv. 20. & xx. 1, 7. & xxi. 4, 16.) and, all, or ſome of them, Chriſtians, once, *viz.* 1 *Pet.* iv. 16.

And as Apoſtles, Elders, and Brethren, comprehended the whole Church of *Jeruſalem*; ſo all that were not Apoſtles and Elders, in the Senſe I have explained them, came under the Appellation of Brethren; whatever Acquaintance they might have had with our Saviour, or whatever Gifts were conferr'd on them, by the immediate Deſcent of the Holy Ghoſt. If both theſe did not concur, they were ſtill no more than Brethren. Nor did the Miniſtry they might perform in the Church, take them out of the Rank of Brethren, and give them the Rank of an Elder, whatever the Miniſtry was; whether it was of Prophet, Evangeliſt, Teacher, Biſhop, or Government. The Diviſion of the Church into Apoſtles, Elders, and Brethren, was a Diviſion that neceſſarily flow'd from the Circumſtances of Things. Other Diviſions, or Diſtinctions, were not ſo much regarded: And could be conſidered the leſs, becauſe, I ſuppoſe, it may be made more than probable, that there was not one Member in the Church of *Jeruſalem*, who had not ſome Gift of the Spirit, which he publickly exerciſed for the Service of that Church, as Occaſion offered.

In this Account of Apoſtles, Elders, and Brethren, it is viſible, how very ſmall a Proportion in Number the Two firſt bear to the laſt. So that it is no Wonder, if *towards the later Times of the Apoſtles, Brethren* came to *ſignify the ſame Thing with Believers*, whether they were Apoſtles, Elders, or Brethren, ſtrictly ſo called. Whence the Apoſtle directs, *Let brotherly Love continue*, Heb. xiii. 1. And *Peter* ſays to the Elders, as well as the reſt, that they *ſhould be loving to the Brethren*, 1 *Pet.* iii. 8. (ſo is the Reading in the Margin) and that they *ſhould love the Brotherhood*, 1 Pet. ii. 17. And *Peter* addreſſes himſelf to them all thus, *Wherefore, Brethren*, 2 Pet. i. 10.

It was to theſe Apoſtles, Elders, and Brethren, at *Jeruſalem*, that the Meſſage was ſent from the Church of *Antioch*, on *certain falſe Brethren coming thither*, with a pretended Authority from theſe Apoſtles, Elders, and Brethren, at *Jeruſalem*; *ſaying, That they muſt be circumciſed*, ver. 24.

Whereupon *Paul* and *Barnabas* having had much Diſputation with them, without ſilencing them; or, perhaps, entirely ſatisfying the Church of *Antioch*; it was agreed and determined (for which alſo there was a Revelation, *Gal.* ii. 21. *Acts* xv. 2.) to ſend up *Paul, Barnabas*, and others, to the Church of *Jeruſalem* about this Queſtion:

Not

Not to determine it by their Authority, as Apoſtles; for then *Paul* and *Barnabas* might have done it, who were acknowledged and owned as Apoſtles in that Church: But firſt to know, whether theſe Perſons had the Authority from the Apoſtles, Elders, and Brethren at *Jeruſalem*, which they pretended. This appears from the Anſwer, *Foraſmuch as we have heard that certain Men* WHICH WENT FROM US, *have troubled you with Words, ſubverting your Souls; ſaying, Ye muſt be circumciſed, and keep the Law, to whom* WE GAVE NO SUCH COMMANDMENT, ver. 24. For the Holy Ghoſt having given a full Deciſion againſt this Opinion, in the Caſe of *Cornelius*, on whom the Holy Ghoſt fell in Uncircumciſion, I ſuppoſe theſe falſe Brethren found there was no Way for them to avoid that Deciſion, and get Credit at *Antioch*, for the impoſing Circumciſion, but by pretending an Authority from the Apoſtles, Elders, and Brethren, at *Jeruſalem*; as if a new Revelation made to theſe Apoſtles, and received by that Church, had given a new Turn to this Matter. That there were many, who pretended to Revelations in the Apoſtolick Times, is evident from ſeveral Paſſages in the Epiſtles; particularly, 1 *Theſ.* v. 20, 21. 1 *Tim.* iv. 1. 2 *Pet.* ii. 1. 1 *John* iv. 1——4, 6. Perhaps theſe very Men are the Pretenders to Revelation, which St. *John* refers to, 1 *John* ii. 19. By which Pretences they might have

have deceived the Faithful, *if they had not had an Unction from the holy One, and had not known all Things.* Ver. 20.

And I believe theſe Men's alledging, that this was a new Revelation made to the Apoſtles, and pretending to bring it from the Church at *Jeruſalem*, was together with the Revelation, the chief, if not the only Reaſon of the Church of *Antioch*'s ſending to the Church of *Jeruſalem*; it being neceſſary for the Peace and Safety of the Church of *Antioch*, to know the Truth of this Fact. But ſince it was fit to ſend to know this Matter of Fact, they thought it not improper at the ſame Time to have their Opinion, on a full Debate of the Matter. Accordingly the Apoſtles, Elders, and Brethren at *Jeruſalem*, meet and debate: And then coming to an unanimous Sentiment, on *James*'s ſumming up the Debate, and forming the Queſtion, they ſend an Anſwer; but by Meſſengers of their own, to explain and enforce it; and who being Prophets were very capable of exhorting thoſe to whom they were ſent, to comply with it, and adhere to it. If the Church of *Antioch* had ſent for an authoritative Deciſion, they would have ſent to one Apoſtle: The Inſpiration of one being as authoritative as of a thouſand. Where do we read of ſending to more than one Prophet

of the Lord, upon any Matter, under the Old Teſtament. Indeed, we read of a great Number of Falſe Prophets being aſſembled, to give ſome Countenance to a Lye. 1 *Kings* xxii. 6, 22. But if the Church at *Antioch* had wanted an authoritative Determination never ſo much, they would never ſure have ſent to any more than the Twelve Apoſtles. Whereas they ſent to the Apoſtles, Elders, and Brethren. Indeed, *the Apoſtles and Elders* are the only Perſons mentioned as ſent to. *Ver.* 2. But it is plain, it was underſtood to be to the Brethren too; from the Brethren, or the *whole Multitude*, meeting together, and from the Anſwer being drawn up in their Name.

And if we could ſuppoſe that an authoritative Anſwer was to have been ſent from the whole Church; yet we cannot ſuppoſe they would have debated what that Anſwer ſhould be: But that one of them, under Inſpiration, as the Mouth of the reſt, would have delivered the Mind and Will of God; ſaying, "Thus ſaith the Lord: Or, Thus ſaid the "Lord: *Acts* xx. 35. Or, This is the Mind "of Chriſt: Or, Theſe Things ſaith he, that "is holy and true: Or the *Amen*, the faithful "and true Witneſs, the Beginning of the "Creation of God: *Rev.* ii. 14. Or, We "have the Mind of Chriſt: 1 *Cor.* ii. 16. Or, "*Thus ſaith the Spirit*: 1 Tim. iv. 1." Or ſome

ſome of the other Forms of Speech, uſed by the Apoſtles on other like Occaſions. Whereas their Letter runs thus: *That it ſeemed good* [*i. e.* reaſonable] UNTO THEM [they don't ſay, that it ſeemed good to the Holy Ghoſt, and to them (as they do afterwards to a particular Purpoſe, and for a different Reaſon) *being aſſembled* [*i. e.* debating] *with one Accord* [*i. e.* being unanimouſly of Opinion from the Debate] And to make it plain that they deſign'd no authoritative Determination, *James* declares againſt any ſuch; or againſt making any new Law, or Order. For his Sentence was *not to trouble the Gentiles.* Ver. 19. [*i. e.* not to lay any new Injunction on them, as thoſe had gone about to do, who had gone from them to the Church of *Antioch*, TROUBLING THEM. *Ver.* 24.] ἀλλὰ ἐπιστεῖλαι αὐτοῖς, *but to write to them:* (So we render it. It had, perhaps, been better to have rendered it, *to write a Letter to them*) *that it ſeemed good to the Holy Ghoſt* [in the Caſe of *Cornelius*, by falling immediately on him, and thoſe that were with him] and [it therefore did] *to them.* (The Words FOR IT *ſeemed good to* THE HOLY GHOST, AND TO US, naturally carry in them an Inference which the Aſſembly made from ſomething the Holy Ghoſt had done) *to lay no greater Burthen upon them, than thoſe neceſſary Things*; which they themſelves, there-

ſore, muſt agree, had been laid on them before: *That ye abſtain, &c. From which Things if ye keep your ſelves* (διατηροῦντες, in the preſent Tenſe, ſhewing it, at that Time, to be a Law) as you your ſelves know you are already obliged to do, *ye ſhall do well. Fare ye well.* This is not the Style of a Canon. That muſt have been, as St. *Paul* ſays, in another Caſe: *And if any Man comply not with this our Commandment, let him be Anathema Maranatha.* 1 Cor. xvi. 22. Or, If any *one obey not our Word by this Epiſtle, note him,* and *have no Company with him.* 2 Theſ. v. 14.

This was the Letter they writ. And this they ſend by choſen Meſſengers, who were to ſpeak to them more fully by Word of Mouth. Indeed, the Words our Tranſlators have uſed concerning this Letter, ſeem very ſtrong, *Acts* xvi. 4. And as they [*Paul* and *Barnabas*] went thro' the Cities, they delivered them THE DECREES *for to keep, that were* ORDAINED *of the Apoſtles and Elders which were at* JERUSALEM. But, τὰ δόγματα τὰ κεκριμένα, which we tranſlate, THE DECREES ORDAINED, will bear a Verſion that carries much leſs of an Air of Power and Authority along with it; and may be rendered the OPINIONS which were AGREED by, or the *unanimous Judgment* of, the Apoſtles and

and Elders at *Jeruſalem*. This rendring would be more ſuitable to a Letter, or Epiſtle, that conveyed this Decree; and to their ſending *Judas and Silas* (with *Paul* and *Barnabas*) to enforce it; who were *to tell them the ſame Things more fully by Mouth*; and being *Prophets to exhort them* to comply with this Advice. Whereas there had been no Need to have ſent a Letter and Meſſengers, if it had been a Decree, in the ſtrict and proper Senſe of the Word. But our Tranſlators ſeem to have had the Idea of a Council framing a Canon always before their Eyes, whilſt they tranſlated theſe two Chapters; and therefore make *James* ſay, *Acts* xv. 19. *Wherefore my* SENTENCE *is:* Suppoſing him, as *Preſident* of this Council, to pronounce the Decree. Whereas he does but ſum up the Debate in his Speech, adding proper Arguments of his own; and then adds, διὸ ἐγω κρίνω, which might have been better rendered: *Wherefore my* OPINION *is.*

So that this Decree was an unanimous Advice, formed upon a Debate, carrying its own Reaſons and Evidence along with it, to all thoſe to whom the Letter was addreſs'd; and to be more fully explain'd and evinc'd by the Meſſengers, who were ſent with it. And, indeed, as we have no Inſtance of any abſolute Decree, or Injunction in the New Teſtament,

ment, from any Apoſtle, or Apoſtles, but under Inſpiration; and ſpeaking, as the ancient Prophets do, from the Lord, and in his Name; and as it would be otherwiſe ſetting them up as Kings in Chriſt's Kingdom, or Lords, having Dominion over our Faith, inſtead of his Servants, and the Servants of the Churches: So it muſt have been peculiarly improper in that State of Things, from the Gifts of the Spirit that abounded ſo much in thoſe Churches where the Decrees were ſent. For they were Churches where *Paul* and *Barnabas* had been, and had, no doubt, imparted the Holy Ghoſt. So that theſe Decrees cannot be ſuppoſed to be any more than the Advice of ſpiritual Men, appealing to thoſe who were ſpiritual, and deſiring them to judge of what they ſaid, as St. *Paul* does on another Occaſion, 1 *Cor.* xiv. 37. If this was the Caſe, then I am ſure, thoſe who would have a Power of making Canons, or Decrees, (that ſhall bind Chriſtians) inherent in the Church, muſt have ſome other Authority for it than this Decree. For if ſpiritual Men here do no more than adviſe ſpiritual Men about a known Duty, from the Evidence brought for it; and appeal back to their Judgment upon that Evidence; rational Men (as the Pretenſions of Proteſtants go no higher) can do no more with rational Men, by vertue of this Precedent. Nay, and as far as this goes, when Advice is

to

to be given, it muſt not be by the Clergy in Exclusion of, or in an over Proportion to the Laity; but by the Laity in a great over Proportion to the Clergy. But this will appear much clearer, if the Reader will give himself the Trouble to peruſe the Fourth Eſſay; where the Matter of this Decree will be conſidered, and to whom it was addreſs'd.

F I N I S.

III

ESSAY.

ON

The Time When

Paul and *Barnabas*

Became, and were Known to be,

APOSTLES.

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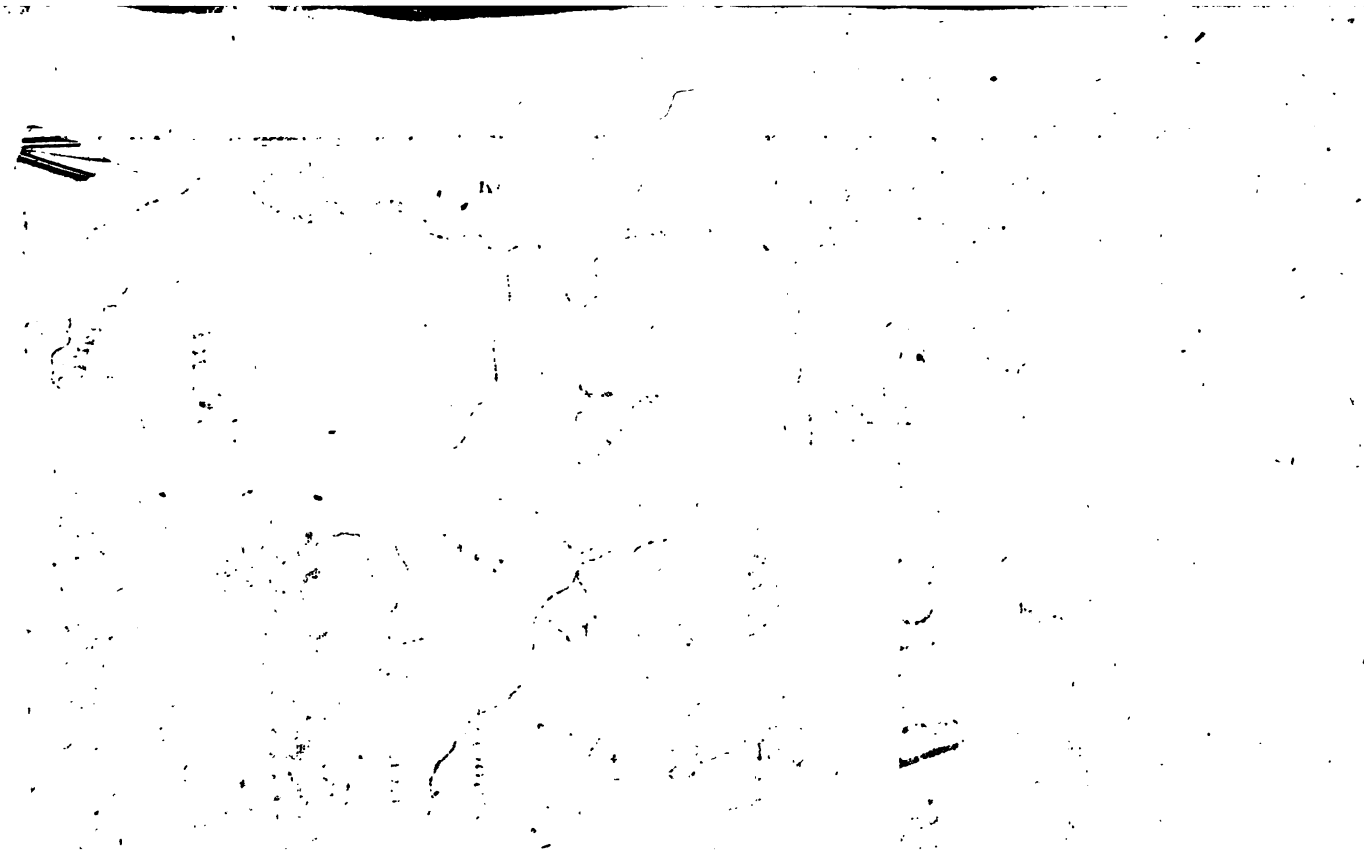

A Map of the Travells & Voyages of S^t Paul

ESSAY III.

On the Time when PAUL *and* BARNABAS *became, and were known to be,* APOSTLES.

HAVING conſidered the Hiſtory of St. *Paul* with ſome Care and Attention, and particularly in relation to the Order of Time and Place; it appears very plainly to me, from taking ſeveral Parts of it together, That he did not appear to be an Apoſtle to any Part of the Chriſtian Church, till he was declared to be ſeparated to that Office, in the Church of *Antioch*, Acts xiii. 12; And that he did not even commence an Apoſtle, or receive his Commiſſion from Chriſt, as ſuch, till a very little before he came thither; *viz.* at *Jeruſalem*, the Second Time of his being there, after his Converſion to the Faith of Chriſt, about the latter End of the Year 43.

Before I enter upon the Proof of this, which has never been, as far as I know, aſſerted before, it will be neceſſary for me to repeat, what I ſaid in my former Eſſay, I meant by an Apoſtle; that ſo every one may judge of the Strengh of the Proof I offer, to ſupport it. By an *Apoſtle* then I mean a chief and primary Miniſter of the Kingdom of Chriſt, commiſſioned and commanded by God to teſtify the Reſurrection of Chriſt, and the other great Facts of Chriſtianity, as far as He was perſonally acquainted with them, on being an Eye and Ear Witneſs of them, and particularly of his Reſurrection from the Dead; and to publiſh the Doctrines and Miſteries of the Goſpel: Endued with ſuperior Courage and Utterance, in the Times of the greateſt Danger, and before the greateſt Audience, in order to teſtifie the Reſurrection of Chriſt, and the other Facts of Chriſtianity, and publiſh his Goſpel, the better; and with extraordinary and uncommon Powers of curing Diſeaſes, and inflicting grievous Diſtempers, and Death, on obſtinate Offenders, and imparting the Holy Ghoſt; for the Confirmation of the Truth of what he taught and teſtified. I refer my Reader to the Second Eſſay for the Proof of this Deſcription.

I ſhall therefore proceed directly to St. *Paul*'s Story. As much of it, as concerns this Matter, ſeems to be this.

As

As He went to *Damaſcus*, a *Gentile* City, in the Year 35, *with Letters from the High-Prieſts to the Synagogues there, to ſend any of the Diſciples of the Lord, that ſhould be in thoſe Parts, bound to Jeruſalem*; He ſees, *about Noon*, near that City, *a great Light from Heaven, above the Brightneſs of the Sun, ſhining round about him*, ix Acts, 1, 2, 3. and xxii. 6. and xxvi. 13. This Light ſeems to have been a large and bright Ray of the Glory of Chriſt darted from Heaven upon him, and thoſe that were with him: Or the bright Cloud, which appeared on many Occaſions under the Old and New Teſtament; and which in particular ſhone round about the Shepherds at our Saviour's Birth, *Luke* i. 9. overſhadowed *Peter, James* and *John*, at Chriſt's Transfiguration; *Mat.* xvii. 5. (which St. *Peter* calls the *Excellent Glory*, 2 Pet. i. 17.) and which took Chriſt out of the Apoſtles Sight at his Aſcenſion, *Acts* i. 9. But it does not ſeem to have been the Glory that ſurrounded our Saviour's Perſon, then ſtanding near *Saul*, as has been generally thought: Since it is expreſly ſaid, to have been a *Light from Heaven*, in all the three Places, that I have juſt now quoted; and the only Places, where St. *Luke* mentions this Tranſaction. Nor is this Light deſcribed ſo much, like that, which St. *Matthew* mentions at Chriſt's Transfiguration, *when his Face is ſaid to ſhine as the Sun*,

and his Raiment was white as the Light; but rather like the bright Cloud, that is then mentioned to have overſhadowed the three Apoſtles, from which a Voice iſſued; which was diſtinct from the Brightneſs of our Saviour's Face and Garment; as appears yet more plainly, *Luke* ix. 28. and 36 For this Glory, that ſhone in the Road to *Damaſcus*, is ſpoken of; not as ſurrounding Chriſt, but as a Light from Heaven ſurrounding *Paul* and his Companions, *Acts* ix. 3. xxii. 6. and xxvi. 13. From whence [*i. e.* from the Cloud] in all Probability alſo the Voice came, ſaying, *Saul, Saul, why perſecuteſt thou me?* as the Voice likewiſe did at Chriſt's Transfiguration, and perhaps at his Baptiſm. *Mat.* iii. 17.

And it is the leſs probable, that Chriſt perſonally appeared at that Time, ſince *Saul* did not know him; which moſt probably he would have done, if Chriſt had perſonally appeared to him, from the Marks of Crucifixion, which it is moſt likely, His Body carries about it: Since he did not only appear with them to his Diſciples after his Reſurrection, *John* xx. 25, 27; but to St. *John*, after his Aſcenſion. For St. *John* ſays, he ſaw him, *as the Lamb ſlain*, Revel. v. 6. that is, as Chriſt ſlain; who went under the Character of a Lamb, and whom the ſame Apoſtle tells us in his Goſpel, that *John Baptiſt* introduced to the World, by ſaying *Behold*

the

the Lamb of God, which taketh away the Sins of the World! John 1. 29. Now it is plain, *Saul* did not know Chriſt, nor whoſe Voice it was, that ſpake to him; ſince he asks, *Lord, who art thou?* Acts ix. 5. And even that Queſtion he ſeems to ask, becauſe he was ſenſible, as a learned Jew, well acquainted with the Notion of the *Schecinah*, or theſe bright and luminous Appearances, that this muſt be ſome Divine Manifeſtation, tho' he knew not preciſely what Manifeſtation it was.

But after all this, if we can ſuppoſe that Chriſt made any perſonal Appearance at that Time; yet it is not likely that *Saul* ſaw Chriſt; ſince *Luke* never ſays that he did, (but only the Light from Heaven) either where he tells the Story himſelf, as *Acts* ix. or where He introduces *Paul* as telling it, *Acts* xxii. or xxvi. When yet, in all thoſe Places, it is particularly related, that *Paul* HEARD *the Lord*: *Acts* ix. 4. and xxii. 7. and xxvi. 14, who, as it is moſt likely, as I obſerved before, ſpoke to him from the Cloud or Heavenly Glory.

And it is yet the leſs likely, that *Saul* ſaw Chriſt; ſince in all thoſe Places, where this Story is told, *Saul* ſeems, the very Moment he ſaw the Light, to have been ſtruck blind by it; and in that Inſtant to have fallen to the Ground; *Acts* xxii. 11. and to have continued blind for three Days; *Acts* viii. 9.

And tho' *Ananias* ſays, that it was *the Lord Jeſus that appeared to him in the Way*: And that *Barnabas* ſays, that *Saul had ſeen the Lord in the Way*, Acts ix. 17, 27. Yet that is not to be underſtood of Chriſt's Perſon, but of his Glory; which is the only Thing, that *Saul* is ever particularly mentioned to have ſeen, and under the Deſcription of a bright Light. Thus *the Nobles ſaw God, the God of Iſrael, in the Mount, ſeeing his Glory*; Exod. xxiv. 10. 12. *tho' they ſaw no manner of Similitude there*, Deut. iv. 12. So that on the whole, *Saul* can't be ſuppoſed to have ſeen the Lord. And yet, ſeeing the Lord was eſſential to an Apoſtle, in the Nature of his Office; He being to Teſtify, as an Eye and Ear Witneſs, that Chriſt was riſen. See *Eſſay* II. And agreeable thereto St. *Paul* ſays, 1 Cor. ix. 1. *Am not I an Apoſtle? Have not I ſeen the Lord?* and the xv. 8. *and laſt of all (ſays he) He* [i. e. Chriſt] *was ſeen of me, as of one born out of due Time.*

And tho' *Saul* Heard the Lord, yet the Lord revealed nothing to him at that Time; but *that he ſhould go to Damaſcus; where it ſhould be told him, what he ſhould do*, Acts ix. 6. or as he himſelf is reported to have related it, Acts xxii. 10. *Where it ſhall be told thee of all things, which ſhall be appointed for thee to do*, i. e. of as much, as was neceſſary for him to hear from *Ananias*, at that Time.

For

For what *Ananias* ſaid to him, appears to be very ſhort and general, *Acts* ix. 17, and xxii. 14, 15, 16; and carries nothing in it, that can be ſuppoſed to conſtitute him an Apoſtle. It was indeed revealed to *Ananias*, *that Saul ſhould bear Chriſt's Name to the Gentiles*, i. e. ſome time or other; and He tells *Saul*, that God had choſen him, in Order to his receiving great Viſions and Diſcoveries of God's Will, *Acts* xxii 14. and particularly, that *he ſhould ſee that Juſt One, and hear the Voice of his Mouth.* And if *Ananias* related to Him, that Chriſt had ſaid, that He [*Saul*] *ſhould bear Chriſt's Name to the Gentiles*, (which *Luke* does not ſay that *Ananias* did) yet this could not make him an Apoſtle: Nor indeed any thing elſe, (as his Caſe was circumſtanced) but a Revelation of the Goſpel he was to preach, and a Miſſion of him to preach it. Now we don't find, that *Ananias* revealed any Doctrine to him, much leſs the Goſpel, which he was to preach to the Gentiles: Nay, we are ſure, *Ananias* did not reveal it to him; ſince he declares, he received it not of Man, nor from any of the Apoſtles; much leſs from *Ananias a Diſciple*: But by the [immediate] *Revelation of Jeſus Chriſt*, 1 Gal. xi. 12. 17. and declares, *Gal.* i. 1. That *he was not an Apoſtle of Men*; Not ſent by *Peter*, or any of the Apoſtles; (as *Timothy*, *Titus*, and others were by him; who were Meſſengers of him and the Churches:) Nor

by Man [ἀπ' ἀνθρώπων] not by the Miniſtry of any Man, as *Mathias* was; nor conſequently by the Miniſtry of *Ananias*.

Nay farther, if he had been made an Apoſtle by *Ananias*, he had been inferior to *Mathias*; who tho' he was in ſome Senſe conſtituted an Apoſtle, by Men; yet had Eleven Apoſtles amongſt thoſe, who, in ſome ſort, conſtituted Him one: Whereas if St. *Paul* had been made an Apoſtle by *Ananias*, He had been made an Apoſtle by one, that was no more than a Diſciple, *Acts* ix. 10. But St. *Paul*, as he adds, 1 *Gal.* xi. 12. was made an Apoſtle *by Jeſus Chriſt*, i. e. *immediately*, or *perſonally*, as the other Eleven Apoſtles were: without the Inſtrumentality of any Man. (For he was in *Nothing one whit behind the chiefeſt Apoſtles*) *and by God the Father, who raiſed him from the Dead.* And the Holy Ghoſt ſays, *Acts* xiii. 2. *Separate me Barnabas and Saul for the Work whereuuto I* HAVE CALLED THEM, i. e. whereunto I have already called them; (meaning the Time of the preceeding Viſion he had of Chriſt in the Temple) not whereunto I only now publickly call them by the Miniſtry of the Prophets; as I hope to ſhew more fully afterwards. And ſo *Ananias* tells him, *The God of our Fathers has choſen thee, Acts*, xxii. 14. And agreeably hereunto *Paul* always ſpeaks of himſelf, as receiving his Apoſtleſhip from God, or Chriſt, or both,

1 *Rom.*

1 *Rom.* iii. 5. 1 *Cor.* i. 1. 2 *Cor.* i. 1. 1 *Eph.* i. 1. 1 *Col.* i. 1. 1 *Tim.* i. 1. *Paul* lays the greateſt Streſs on his receiving the Apoſtleſhip from God, or Chriſt, or both, it being a Matter eſſential to his being an Apoſtle; and being at the ſame time a Matter that admitted of ſome Doubt; He having been a Perſecutor near two Years after Chriſt's Death; and it being a Matter objected to him by his Adverſaries, that he was only an Apoſtle of Man, or by Men; as may be plainly collected from ſeveral Paſſages of his Epiſtle to the *Galatians*.

However, tho' *Saul* could not be ſaid to be an Apoſtle, on any thing, that came within the Compaſs of this Tranſaction; yet on ſeeing this Glory, in the Road to *Damaſcus*; and on receiving theſe Notifications from *Ananias*, in that City; and being filled with the Holy Ghoſt; He preaches there, and in *Arabia*, and then again at *Damaſcus*, and afterwards goes to *Jeruſalem*, three Years after his Converſion: Where at firſt the Apoſtles and Brethren were ſo far from thinking him to be an Apoſtle, or receiving him as ſuch, *that they would not believe him to be a Diſciple*, Acts ix. 26. Is it poſſible to imagine him an Apoſtle, and yet to be ſo little known to the reſt of the Apoſtles, as not to be thought a Diſciple by them? From *Jeruſalem* he goes to *Cæſarea*, thence to *Tarſus* in *Cilicia*, and other Parts of *Syria*, and returns to *Tarſus*,

but

but preaches only to the *Hebrew* or *Grecian* Jews. The Scripture is not only ſilent about his preaching to any others, but I hope to ſhew, by plain Inferences from Scripture, that he, as yet preached to no others; tho' perhaps he might preach to the Proſelytes of the Gate, after the Year 41; having (at leaſt about that Time) a plain Deciſion in the Caſe of *Cornelius* to warrant him for going ſo far. And it ſeems to be intimated, that he did preach to them, when he went with *Barnabas* from *Tarſus* to *Antioch*, Acts ii. 19, 27. which was in the Year 43. But I will endeavour to make it appear, that he did not turn to the Gentiles, i. e. the idolatrous Gentiles, till about Ten Yeas after his Converſion.

So that for many Years after St. *Paul*'s Converſion he ſeems to have preach'd to the Jews, and perhaps for ſome Part of that Time, to the Proſelytes of the Gate, as a Zealous Perſon, newly converted and enlightned, may be ſuppos'd to have done: Or more probably, by a particular Order from Jeſus Chriſt, and from being filled with the Holy Ghoſt, (as I will endeavour to ſhew more fully by and by) tho' not yet in the Character of an Apoſtle; having only received the Holy Ghoſt, together with a Prediction, that *God had choſen him, that he ſhould know his Will, ſhould ſee that Juſt One, and hear the Voice of his Mouth*; and be a Witneſs of all that

he

he had ſeen and heard: *Acts* xvii. 18, 22. *Acts* xiv. 15. But not having as yet ſeen Chriſt, nor received the Doctrine of his Apoſtleſhip, nor any Directions to preach to the Idolatrous Gentiles (of whom alone he was the Apoſtle) nor teſtifying to them, nor exerciſing any of the Powers peculiar to that Office. However tho' He does not immediately commence the Apoſtle of the *Gentiles*; yet it is remarkable, that He, that was to be their Apoſtle, was not only born, but is converted, and preaches firſt, on *Gentile* Ground.

It was the ſecond Time, as I apprehend, when *Saul* went up to *Jeruſalem* after his Converſion, about the latter End of the Year 43, that he commenced an Apoſtle.

I. For then it was, that Chriſt *firſt appeared in Perſon* to him, Acts xxii. 18. Whilſt he was in the Temple, *Saying to him*, &c. He having before this only made his Glory to appear to him in the *Way* to *Damaſcus*. That this was the ſecond Time of his coming to *Jeruſalem*, after his Converſion, is plain from comparing, *Acts* ix. 26. *Gal.* i. 18. with *Acts* xi. 30. and xii. 25. And that falls on the latter End of the Year 43. See the *Abſtract*. So that for the future, I ſhall ſpeak ſometimes of his ſeeing Chriſt, by the Time when it happned, in Order to avoid a greater Circumlocution, that

that I muſt otherwiſe uſe. And *Saul*'s ſeeing Chriſt at this Time, was agreeable to *Ananias*'s Prophecy at *Sauls* Converſion, as it is related by St. *Luke*, to have been repreſented by St. *Paul* himſelf, Acts xxii. 14. *The God of our Fathers has choſen thee, that thou ſhouldſt know* [not haſt known] *and ſhouldſt ſee* [not haſt ſeen] *that juſt One* (which ſhews he had not ſeen him on the Road to *Damaſcus*) *and hear the Voice of his Mouth, i. e.* not ſhortly, ſaying in a Voice from a Heavenly Cloud, as at your Converſion, *Go to Damaſcus*: But fully inſtructing you in a Voice from his Mouth (Face to Face) in the peculiar Buſineſs of your Apoſtolick Charge, acquainting you with the Meſſage you are to carry, and when, and to whom you are to carry it. And in this very Account, that St. *Paul* gives of himſelf to the Jews, he makes Chriſt's appearing to him in the Temple, to be an Accompliſhment of this Prediction, *v.* 18. For he adds, AND IT CAME TO PASS, *that when I was come again to Jeruſalem; even while I prayed in the Temple, I was in a Trance,* AND SAW HIM, SAYING UNTO ME *&c.* This, we may well be aſſured, was the firſt Time, *Saul* ſaw Chriſt, from the peculiar Emphaſis, he here lays upon it.

II. And as this was the firſt Time of his ſeeing Chriſt, ſo this was likewiſe the Time, when *Chriſt Commiſſioned him to go to the*

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Gentiles, i. e. the Idolatrous Gentiles; as Chriſt had in a former Viſion commiſſioned *Peter* to go to the Proſelytes of the Gate. For St. *Paul* ſays, that Chriſt then ſaid to him, MAKE HASTE *and get thee* QUIKLY *out of Jeruſalem for they will not receive thy* TESTIMONY *concerning me.* And then adds, *Depart, for I will ſend thee far hence to* THE GENTILES, *v.* 21. and *Acts* xxvi. 16, 18. *Delivering thee from* THE GENTILES, TO WHOM I NOW SEND THEE; TO OPEN THEIR EYES, AND TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD. Now by Gentiles, here the Idolatrous Gentiles muſt be meant, as appears by the Phraſe of opening their Eyes, turning them from Darkneſs unto Light, and from the Power of Satan unto God. Theſe are Characteriſticks of the Idolatrous Gentiles, and always us'd concerning them in the Acts and Epiſtles: But I think never us'd there of Jews or Proſelytes of the Gate. Beſides Chriſt had ſent *Peter* to the devout Gentiles long before in the Viſion of the Sheet, *Acts* x. and xi. The Men of *Cyprus* and *Cyrene*, had after that, Converted ſeveral others, which St. *Luke* takes Notice of, *Acts* xi. 19, 20. as a remarkable Tranſaction in the Hiſtory of the Church, conſequent to *Peters* converting *Cornelius* and his Family. After that *Barnabas*, and

and *Saul* converted many others: *Acts* xi. 25 26. So that the Command could not be to go to thoſe, to whom there had been a ſpecial Command to *Peter* to go long before, as was well known, in the Church; and to whom thereupon *Saul*, as well as others had likewiſe gone before this. He had ſpent a great deal of his Time among thoſe Proſelytes in *Syria* and *Cilicia*, Countries near *Judea*: But now Chriſt ſends him FAR HENCE TO THE GENTILES.

And that the Idolatrous Gentiles are here meant is yet clearer by the Execution of this Commiſſion, as we ſhall ſee more fully by and by; *Paul* and *Barnabas* hereupon turning to the Idolatrous Gentiles. They preach to *Sergius Paulus* an Heathen at his Deſire, *Acts* xiii. 7. and to the Heathens at *Antioch* in *Piſidia*, at their Deſire, *v.* 42. [τὰ ἔθνη] who are diſtinguiſhed from the Jews and Proſelytes, to whom *Paul* and *Barnabas* ſpoke the Day before; ſaying, *v.* 15. *Ye Men of Iſrael, and ye that fear God, give Audience.* And when they return, from converting them, to the Church at *Antioch*, they *Rehearſed all that God had done with them, and how he had opened a Door of Faith to the Gentiles*, Acts xiv. 27. Nothing can be plainer, than that by Gentiles here Idolatrous Gentiles are meant: Since the Door of Faith had been opened to the proſelyted Gentiles long before by

by *Peter*, and others, in thoſe Place of the *Acts* I juſt now quoted, about the Year 41 and ſo on to the Time of this Commiſſion.

And indeed, Gentiles are ſet in Oppoſition to Proſelytes of the Gate, 1 *Pet.* ii. 12. And in other Texts of the *Acts*, as well as in theſe Places, which I have juſt now quoted, ſignifie Idolatrous Gentiles; unleſs there is ſomething in the Text or Context, that particularly reſtrains the Meaning of the Word to the Proſelytes of the Gate; and of which there are not a great many Inſtances. Nor can it be ſuppoſed, that Gentiles in Scripture generally ſignifie any others than Idolatrous Gentiles; conſidering the Characters that are generally given of the Gentiles, and the oppoſite Characters, that are given of the Proſelytes of the Gate. The Gentiles are deſcribed, as *being carried away or led after dumb Idols.* 1 Cor. xii. 2. 1. Theſ. i. 9. *in Darkneſs*, Acts xxvi. 18. (which the Proſelyted Gentiles, who had the Knowledge of the Law, could not be ſaid to be) *without God, without Hope, under the Power of the wicked one, and to work all manner of Uncleanneſs with Greedineſs*, Eph. ii. 2. 12. and iv. 17, 19. Whereas the Proſelytes of the Gate are ſaid to be *of clean Hands, and a pure Heart*; Pſal. xxiv. 4. *And the Gentiles on whom God's Name is called*; Amos ix. 11. *And devout Men, fearing God and working Righteouſneſs*; Acts x. 2. and xiii. 26. and xvi. 14. and xviii. 7.

Now

Now if this appears upon the whole to have been the firſt Time of *Saul's* being ſent to the Idolatrous Gentiles; It muſt be the Time of his commencing an Apoſtle. For he was only the Apoſtle of the Gentiles, as I have proved in the ſecond Eſſay.

III. Thus I hope I have made it appear, that at this Time, *Saul* was firſt ordered to depart to the Gentiles; and I think it is more than probable, that he at this Time alſo *received immediately from Chriſt the Revelation of the Goſpel, that he was forthwith to Preach to them*: Or in the Phraſeology of Scripture, that he had the Word of Wiſdom committed to him.

For 1ſt. he tells the *Galatians* in the moſt expreſs Terms, that *he received not the Goſpel he Preached from Man, nor was he taught it, but by the Revelation of Jeſus Chriſt*, Gal. 1. xi, 12. And there is no other Account, that ſeems to bid ſo fair to be the Account of the preciſe Time, when Chriſt revealed it to him, as this: Since he is here firſt ſent by Chriſt to the Gentiles. Now as he could never be ſent, without having the Meſſage, that he was to carry, delivered to him, either ſometime before, or at that very Time, or ſometime after; ſo it does not ſeem congruous to the Divine Wiſdom, to have delivered it before it was to be carried; or to ſend *Paul* then, and not deliver him the Errand, he was to go with, till ſome Time after. And there-

fore

fore we may fully conclude, not only from the Wiſdom of God, but from the Beauty and Propriety that appear in all the Divine Tranſactions, of which any particular Accounts are given us; that Chriſt acquainted *Saul* with the Meſſage he was to carry to the Gentiles, at the very Time that Chriſt told him, that he [Chriſt] would then ſend him [*Saul*] to them. And thus *the Word went forth out of Sion* (not from the Road to *Damaſcus*) not only to the Jews, but alſo to the Gentiles; according to the Prediction in *Pſalm* cx. 2, 3. Where the numerous Subjects, that the Word, going forth out of *Sion*, was to Govern, like a Scepter; muſt include the Gentiles, as well as Jews: Since the Gentiles were to compoſe by far the greater Number of his Subjects, at his firſt coming. And that his firſt coming is referr'd to in this Place, appears by theſe Words, *he ſhall drink of the Brook in the Way*, v. 7.

2. I am the more confirmed in my Opinion, that this was the preciſe Time, when Chriſt immediately revealed to *Saul* the Goſpel, that he was to preach to the Gentiles; from his acquainting the *Corinthians*, that *he had a great Revelation made to him at a Time, that agrees with the very Time, that I am ſpeaking of*; and from ſaying *ſeveral Things of it, which ſeem to point out, that this was the very Matter of the Revelation*, that was then made to him. 2 *Cor.* 12.

As to the Agreement of Time, St. *Paul* tells them, that it was above Fourteen Years ago, 2 *Cor.* xii. 2. Now he writ his ſecond Epiſtle about the Year 58. it being writ (ſays Dr. *Whitby*, about, I think ſomething) above a Year after the firſt; which was writ *Anno* 57. I refer the Reader to Dr. *Whitby*'s Preface to the Firſt and Second Epiſtle of St. *Paul* to that Church. Now from 58 it was above Fourteen Years back to the latter End of 43. which was the ſecond Time of *Saul*'s being at *Jeruſalem* after his Converſion. See the *Abſtract*.

The *Things* that St. *Paul relates of that Revelation*, 2 Cor. 12. *and which point it out to be that of the Goſpel, he was to preach to the Gentiles*, are chiefly theſe:

1*ſt*. That it was a *Viſion* and *Revelation*, 2 *Cor.* 12. 1. This agrees well with the Account that is given us of his *ſeeing Chriſt*, in Accompliſhment of *Ananias*'s Prediction; *That he ſhould ſee that Juſt one, and likewiſe hear him*: Which he did, *ſaying unto him, Depart, for I will ſend thee far hence to the Gentiles*. And it agrees well with the Suppoſition of a full Diſcovery of the Meſſage, He *Saul)* was to carry; as well as of the Perſons, to whom he was to carry it: Eſpecially ſince it is mentioned, as an Accompliſhment of *Ananias*'s Prediction, *That he ſhould hear the Voice of his Mouth*; i. e. have a full Diſcovery of his good Pleaſure concerning him: As

I have obſerved before. And it is remarkable, that this Word *Revelation* is the very Term, that St. *Paul* makes uſe of, when he ſpeaks of the Diſcovery of the Goſpel by Chriſt to him, *Gal.* i. 12. *Eph.* iii. 3. *Coloſ.* i. 26.

2dly. It was an *High Viſion and Revelation.* He ſpeaks of them, as the greateſt of all his Revelations: Something whereof he might *Boaſt* and *Glory*; and which, if it did not ſet him above, would at leaſt, among other Things ſhew, that *he was not a whitt behind the chiefeſt of the Apoſtles*, 2 Cor. xi. 5. and xii. 1. To be ſure it was a Revelation of far greater Conſequence than the higheſt of *Peter*'s, which was that of the Sheet, *Acts* x. 2. And it was a Revelation that was abundantly full and clear; and that had like, *through the Abundance of it, to have exalted him above Meaſure*; and that made it neceſſary, that ſomething very afflictive and mortifying ſhould accompany it; in order to abate of the Pride, it might have otherwiſe occaſioned. Now what Viſion or Revelation, are all theſe high Characters ſo likely to agree in, as the Viſion of Chriſt, that qualified him to be an Apoſtle; and the Revelation of the Grace of the Goſpel, and thoſe unſearchable Riches of Chriſt, that were then diſpenſed to him; and which he was then told, that he, as an Apoſtle, ſhould diſpenſe forthwith to the Gentiles? Or in other Words of his, that My-

ſtery, which had been hid in the deep Counſel of God from Ages, but was now to be made manifeſt: Which, as St. *Paul* tells the *Coloſſians*, was *Chriſt* [or the Goſpel of *Chriſt*] *in you* [*Gentiles*] *the Hope of Glory*, *Coloſ.* i. 27. A Revelation, to which all theſe Characters agree, muſt have been a Revelation of ſomething very uſeful and important; ſince God does not uſe to reveal Things of little or no Conſequence. And what Revelation can be imagined of ſo great Service and Importance to Mankind, as a Revelation, that the glad Tidings of Salvation were to be carried to the whole World; with a Declaration, that they were free from the weak and beggarly, ſlaviſh and cruel Elements of the Jewiſh Law?

St. *Paul* ſpeaks of his Goſpel to the *Epheſians*, in a Strain very ſuitable to this, when he tells them, in the 3d Chapter of that Epiſtle; *For this Cauſe I Paul the Priſoner of Jeſus Chriſt for you Gentiles, if you have heard of the Diſpenſation of the Grace of God which is given to me. How that by Revelation* (the ſame Word that is uſed in the 2 Cor. xii. 1.) *He made known unto me the Myſtery (as I wrote afore in few Words, whereof when you read, you may underſtand my Knowledge in the Myſtery of Chriſt) which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; that the Gentiles*

Gentiles ſhould be Fellow Heirs and of the ſame Body, and Partakers of his Promiſe in Chriſt by the Goſpel. Whereof I was made a Miniſter, according to the Grace of God given unto me, by the effectual working of his Power. Unto me, who am leſs than the leaſt of all Saints is this Grace given, that I ſhould preach among the Gentiles the unſearchable Riches of Chriſt; and to make all Men ſee, what is the Fellowſhip of the Myſtery, which from the Beginning of the World hath been hid in God, who hath created all Things by Jeſus Chriſt. To the Intent that now unto the Principalities and Powers in Heavenly Places might be known by the Church the manifold Wiſdom of God, according to the Eternal Purpoſe, which he purpoſed in Chriſt Jeſus our Lord.

From all this it appears, that St. *Paul* ſpeaks of this as the higheſt and greateſt of all his Revelations. Unleſs therefore a Viſion and Revelation can be ſuppoſed of greater Importance, than the ſeeing Chriſt, and receiving from Him the Revelation of the Goſpel of the Gentiles, and the qualifying him, and ordering him then immediately to impart it; we muſt ſuppoſe, that this was that very Revelation; the ſelf ſame, that he mentions to have received, *Acts* xxii. when he fell into a Trance in the Temple.

I am far from denying that *Saul* might in this Revelation, have had ſome Viſion, View or Diſcovery of the Glory of Heaven;

ſince he ſays, *he was caught up into Paradiſe, and to the third Heaven; and heard unſpeakable Words, which it is not lawful* (or poſſible) *to utter*, 2 Cor. xii. 1, 4. But I take it, that that Revelation was not made for St. *Paul*'s Speculation, but to encourage him againſt all the Difficulties he was to encounter, in making the other Revelations (then made to him) known to the Gentile World. An Account of which Difficulties, he gives us 2 *Cor.* xi. from the 23*d v.* to the End of the Chapter. Juſt as God was pleaſed to ſhew his Glory to *Moſes*, to ſupport him under the great Diſcouragements he met with, in conducting the Children of *Iſrael* through the Wilderneſs, from their Idolatry of the *Golden Calf*; and the Wrath, that waxed hot againſt them for it. As may be ſeen in the 32*d*, 33*d*, and 34*th* Chapters of *Exodus*.

St. *Paul* adds in the Account, that he gives the *Corinthians* of this Viſion and Revelation, *That leaſt he ſhould have been exalted above Meaſure, by the abundance of the Revelation, He had a Thorn in the Fleſh*, [*that* the Adverſaries, *the falſe Apoſtles, the Emiſſaries or the Meſſenger of Satan*] might have ſomething wherewith *to Buffet him*. For this I take with Dr. *Whitby* to be the true Senſe of ἄγγελος σατᾶν ἵνα μὲ κολαφίζῃ. The more full Meaning of which, I apprehend to be this. When St. *Paul* found, that by the Viſion of Chriſt, and the Revelation of this Myſtery

of

of the Goſpel, which was to be then immediately publiſhed to the Gentiles, by him, as their Apoſtle; and that by the Sight he had of the Heavenly Glory, to encourage him to encounter the Difficulties of this Work; he was not only raiſed to an higher Pitch of divine Favour, than *Moſes*, (who had the higheſt Revelations under the Law, with whom our Apoſtle, who had his Head full of Jewiſh Knowledge, ſeems often to compare, and to whom He prefers himſelf and his Miniſtrations; eſpecially in this ſecond Epiſtle to the *Corinthians*.) But even beyond the chiefeſt of the Apoſtles, to whom alſo (eſpecially *Peter*) St. *Luke* often takes care to give him the Preference in the *Acts* of the *Apoſtles*, as he himſelf does in ſome of his Epiſtles; as I have ſhewn *Eſſay* the 2*d*. (Even thoſe three who were Chriſt's Witneſſes from the Baptiſm of *John*, of all his Preaching Diſcourſes and Miracles, and of his Transfiguration, as well as his Aſcenſion, and the Deſcent of the Holy Ghoſt) leſt, I ſay, he ſhould have been too much exalted by an high Senſe of theſe tranſcendent Favours and Diſcoveries, he was ſtruck with a Palſy: Perhaps from a ſtronger Impreſſion of the Heavenly Glory on his Nerves, than humane Nature, or at leaſt his Conſtitution could bear (as we read of ſome of the ancient Prophets being ſick and faint after their Viſions, *Dan*. viii. 27.) This, it may be, rendred him of a ſtammering Speech, and very likely

of ſuch convulſive and diſtorted Motions of the Muſcles of his Face, as made his Appearance very ridiculous and contemptible; and made him then fear, that he ſhould not ſucceed in his Meſſage to the Gentiles; who affected Eloquence, Elocution, and outward Appearance extreamly; eſpecially ſince it would afterwards give his Adverſaries, the Meſſengers or Emiſſaries of Satan, a great Occaſion of rendring him mean and contemptible to his Hearers; *He beſought the Lord thrice, that it might depart from him.* But after he was aſſured, that *Chriſt's Strength ſhould be made perfect in his Weakneſs, and that his Grace ſhould be ſufficient for him, he glories in* [theſe] *his* [bodily] *Infirmities, that the Power of Chriſt might reſt* (or appear to reſt) *upon him.* He therefore takes Pleaſure in [theſe bodily] *Infirmities, and in the Reproaches, that* the Adverſaries might caſt on him, on the Account of theſe Infirmities: Becauſe *when he was weak* [*viz.* on the Account of theſe bodily Infirmities,] *then was he ſtrong in Chriſt, and in the Power of his Might.* For he then plainly ſaw, that it muſt neceſſarily appear; that the Succeſs, that ſhould attend his Miniſtrations, and which did afterwards attend them, could not ariſe *from the enticing Words of Man's Wiſdom, but from the Demonſtration of the Spirit, and of Power,* 1 Cor. ii. 4. Or as he expreſſes it, in another place, *that the Excelleucy of the Power was of God, and not of him,* 2 Cor. iv. 7. Or as he yet ſpeaks in a more ex-

exalted Strain, 2 Cor. x. 4. *That the Weapons of his Warfare were not carnal, but mighty, through God.; to the pulling down of ſtrong Holds, caſting down Imaginations, and every high Thing that exalteth it ſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt.* This Interpretation of this difficult Place, ſeems to me to agree ſo well with every Paſſage of this Place it ſelf, and with my preſent Purpoſe; that I hope my Reader will forgive me for having dwelt ſo long upon it: And the rather, ſince I hope too, that I have added ſomething, to what Dr. *Whitby* has in general ſo well obſerved upon it.

3. I am ſtill the more inclined to think, that our bleſſed Lord gave *Saul* the Meſſage he was to carry to the Gentiles at the ſecond Time of his being at *Jeruſalem* after his Converſion, becauſe *there were none of the Apoſtles preſent at Jeruſalem, at that Time*: as I have proved, *Eſſay* 2. Now it ſeems to me moſt likely, that our bleſſed Lord ſhould give *Saul* the Meſſage or Goſpel, that he was to publiſh to the Gentiles, when there were not any of the Apoſtles at *Jeruſalem*; that ſo there might be no Pretence to ſay, that he learnt his Goſpel from Man, or that he was an Apoſtle of a lower Order: But that it might appear, that he had his Goſpel from Chriſt alone, and that he was not behind any of the Apoſtles. St. *Paul* ſpeaks fully to this Purpoſe, when he informs the *Galatians*, that

that he learnt *Nothing from any of the Apoſtles; but had the Revelation of his Goſpel from Chriſt alone.* 1 Gal. xii. 20. and ii. 6.

4. As I think it moſt likely, that he had his Apoſtolical Miſſion from Chriſt at *Jeruſalem*, at a Time when there was no Apoſtle there; ſo I likewiſe think it moſt likely, *that the Notification of this Miſſion ſhould be immediately made in the Church of Antioch:* A Church which was collected, and met on Gentile Ground, where there was no Apoſtle; but which was full of Proſelytes of the Gate; as appears from *Acts* xi. 26. And that He and *Barnabas* ſhould be ſent by ſuch a Church to the Work; as far as a Church could ſend them, *(i. e.* that they ſhould be recommended to the Grace of God by their Prayers; as we ſhall ſee more fully by and by) as the Apoſtles, and Apoſtolick Men were ſent to convert the *Jews* and *Samaritans*, and *Proſelytes* of the Gate from the Church of *Jeruſalem*, Acts viii. 14. and xi. 22. Now this agrees exactly with my *Hypotheſis*. For if he was ſent by Chriſt at the Time of his Viſion in the Temple, then to be ſure that was the Miſſion, that was notified to the Church of *Antioch*, Acts xiii. 1.

4. But what muſt put it out of Doubt, that the ſecond Time of his being at *Jeruſalem* after his Converſion, was the Time, when he received the Meſſage from Chriſt, is, *That now he firſt carries it.*

For,

For, *(1ſt.)* As it cannot be ſuppoſed, that Chriſt would reveal the Goſpel of the Gentiles to *Saul*, *long before he intended it ſhould be publiſhed*; *ſo it can't be ſuppos'd, that Saul ſhould have it revealed to him any conſiderable Time*, before he actually publiſhed it: Since a Revelation of ſuch Importance muſt be ſuppoſed to be made for the Benefit of the Idolatrous Gentiles, and not for *Saul*'s Speculation and Entertainment. And yet *Saul* muſt have hid this glorious Talent a great while in a Napkin, if this Revelation was made to him, even at the firſt Time of his being at *Jeruſalem* after his Converſion; which was *Anno* 38. *(i.e.* about Seven or Eight Years before he preach'd to the Idolatrous Gentiles, for whoſe Sake alone it was revealed to him*)* Much more, if it was made at his Converſion, which was three Years before that, *viz. Anno* 35.

2dly. It appears plainly, that as ſoon as *Saul* had received Chriſt's Commands at the ſecond Time of his being at *Jeruſalem* after his Converſion, *He then actually carried this Meſſage to the Idolatrous Gentiles*: At leaſt as ſoon as Chriſt's Commands to him were notified to the Church, by the Mouth of the Prophets in the Church of *Antioch*. For he then preſently ſails to *Cyprus*, and there converts a ſingle Heathen, the *Proconſul* of the Iſland, the firſt Fruits of the Idolatrous Gentiles; *Acts* xiii. 7, — 13. *and* 45. Then on the Perverſeneſs of the Jews at *Antioch* in *Piſidia*,

ſidia, He and *Barnabas* WAXING BOLD, declare, that though it was neceſſary that the Word ſhould be firſt preach'd to *You* [Jews] yet ſince you put it from you, *and judge yourſelves unworthy of everlaſting Life*, Lo, WE TURN TO THE GENTILES, *Acts* xiii. 46. About the Beginning of the Year 46. And it ought to be obſerved here, by the Way, that St. *Luke* on this Occaſion, ſays, that on the great Perverſeneſs of the *Jews*, *Paul and Barnabas* WAXED BOLD, *and turned to the Gentiles*. If Chriſt had been publickly preach'd before to a Number of Idolatrous Gentiles, where is the Force of St. *Luke*'s Remark, that they WAXED BOLD? Tho' indeed as Chriſt had not been preach'd to the Idolatrous Gentiles before, there is a great Beauty in It. For conſidering the ſtrong Prejudices of the whole Body of Chriſtians then againſt the Idolatrous Gentiles, it required a very high Degree of Courage to turn to them; even on this amazing Perverſeneſs of the Jews. I can't but obſerve here, as I go along, that God order'd it ſo in his Providence, that as the firſt great Harveſt of devout Gentiles ſhould be made at *Antioch* in *Syria*; ſo the firſt great Harveſt of Idolatrous Gentiles ſhould be made at *Antioch* in *Piſidia*. After this, St. *Paul* and *Barnabas* go thro' part of the *Leſſer Aſia*, converting Idolatrous Gentiles; then return to *Antioch* in *Syria*, from whence they *had been recommended*

mended to the Grace of God, for THE WORK WHICH THEY HAD FULFILLED. *And— rehearſed all that God had done with them, and how he* HAD OPENED THE DOOR OF FAITH TO THE GENTILES, *Acts* xiv. 26, 27. (which ſhews plainly, that the Door of Faith had never been opened to the Idolatrous Gentiles before) After which St. *Paul* and *Barnabas* go out on a ſecond Progreſs among the Gentiles. But on their differing about *Mark*, They part; *Barnabas* going to *Cyprus*, *Paul* thro' all the *Leſſer Aſia*; then to *Macedonia*, and *Greece*, and at laſt to *Rome*, and other Parts of *Italy*, and perhaps to *Spain*.

3ly. It makes very much for my Purpoſe, that no Epiſtle of St. *Paul* was writ, till after his firſt Peregrination to convert the Idolatrous Gentiles; which was after the ſecond Time of his being at *Jeruſalem*; His firſt Epiſtle being writ in the Year 52. If he was an Apoſtle from his Converſion, how comes it that he writ no Epiſtle to the Gentiles till after the Time of his Viſion in the Temple?

4thly. What adds great Strength to all the Proofs I have already given, that *Saul* did not preach the Goſpel before the Time of that Viſion, is, that he did not communicate his Goſpel, *i. e.* the Goſpel which he preach'd to the Gentiles, to any of the Apoſtles, till *Fourteen Years after his firſt being at Jeruſalem*, Gal. ii. 1, 2. *i. e.* till about the Year 49. Which was the third Time of his being

being at *Jeruſalem*. He communicated it then by *Revelation*, or ſpecial Orders from Chriſt, to go up thither for that Purpoſe; and then only to *James*, and *Cephas*, and *John*; v. 9. whom he calls *them that were of Reputation*, v. 2. and who he ſays ſeemed *to be ſomewhat*, v. 6. and *who ſeemed to be Pillars*, v. 9. and to them *but privately*; *leſt by any Means he ſhould run, or had run in vain*; v. 2. Such would have been the Oppoſition and Fury of the Jewiſh Chriſtians themſelves againſt his Goſpel, from their known Biggottry to their Law. This is not at all ſurprizing, if St. *Paul* did not preach to the Idolatrous Gentiles, till after his being the ſecond Time at *Jeruſalem*: Since then the third Time of his being there, in the Year 49. (or as he expreſſes it, *Fourteen Years* after his Converſion, which was in the Year 35.) was the next Time of his being there, after his preaching to, or becoming the Apoſtle of, the Gentiles. But his Silence about this Matter to all the Apoſtles, till the third Time of his being at *Jeruſalem*, can never be accounted for; if he had preach'd the Goſpel to the Idolatrous Gentiles before his being there the ſecond Time: No more, than his not preaching it to the Idolatrous Gentiles before his ſecond Time of being there can be accounted for, if it had been revealed to him before that Time.

5thly. As St. *Paul* did not communicate the Goſpel he preach'd to the Idolatrous Gentiles, to any

any of the Apoſtles at *Jeruſalem* till the third Time of his being there, and then only to three of them privately; ſo he does not ſeem to have communicated it to the Elders, and the Church of the believing Jews at *Jeruſalem*, till the fifth Time of his being there; about the Year 58: As ſeems to be pretty plainly intimated, *Acts* xxi. 17, 18, 19. For then St. *Luke* ſays, that *Paul went unto James*, ALL THE ELDERS BEING PRESENT, and *declared* PARTICULARLY *what Things God had wrought among the Gentiles by his Miniſtry. And when they heard it, they glorified the Lord.* And then give him Advice how to clear himſelf to the Multitude, from a Calumny that ſeems to have been rais'd againſt him, (and as it ſhould ſeem) on the very firſt News that had reach'd the Church of *Jeruſalem*, of his teaching the Idolatrous Gentiles; *viz.* that *He taught the Jews*, THAT WERE AMONG THE GENTILES TO FORSAKE MOSES: *Acts* xxi. 21. Being ſatisfied themſelves, with the Account he gave of the Goſpel he preach'd to the Gentiles; and withal intimating, that the Jewiſh Converts perhaps might not be diſſatisfied with that Account neither, when they came to hear of his Succeſs among the Idolatrous Gentiles; no more than they were with the Decree about the Proſelytes of the Gate. But that as the thing, that provoked them was the Report, that he taught the JEWS AMONG the GENTILES to forſake *Moſes*, it would be neceſſary for him

to

to ſhew them, that that was falſe; and that he was ſo far from teaching the Jews that were among the Gentiles any ſuch Thing, that *he himſelf alſo walked orderly, and kept the Law.* Which he might do, by Vowing the Vow of a *Nazarite*. So that this Myſtery reveal'd to *Saul*, was made known by him to the Jewiſh Church but by very ſlow Degrees, for very wiſe Reaſons, (ſome of which I have endeavour'd to point out in the Preface) and agreeably to other Revelations of Myſteries, very obſervable in Scripture.

Now is it likely, that *Saul* ſhould be an Apoſtle the firſt Time of his being at *Jeruſalem*, much leſs at his Converſion, three Years before that, and yet that the Goſpel of his Apoſtleſhip ſhould not be known to the Elders, and the reſt of the Church at *Jeruſalem*, till the fifth Time of his being there; *viz.* about the Year 58; Twenty Years after the firſt Time of his being at *Jeruſalem*, or Twenty three Years after the Time of his Converſion; when the contrary Opinions ſuppoſe him to be an Apoſtle? The Reaſon of his not communicating it to the Elders the fourth Time of his being at *Jeruſalem* ſeems to have been, that he had no Opportunity to do it; during the ſhort Stay he then made there.

If it be objected, that St. *Paul* is ſaid *Acts* xv. 12. *to have declared, what Miracles and Wonders God had wrought among the Gentiles,*

him and Barnabas among the GENTILE; which was in the Year 49. I anſwer, that I think it may be made to appear, that that was underſtood at that Time by all the Apoſtles, (except three) Elders, and Brethren, to whom *Paul* and *Barabas* made that Relation, to refer to the Proſelytes of the Gate converted to Chriſtianity only; and not to the Idolatrous Gentiles: As I hope to prove, *Eſſay the 4th.*

Thus I imagine it will appear, that *Saul* was not ſent to the Idolatrous Gentiles, nor preach'd to them, till the ſecond Time of his being at *Jeruſalem*, after his Converſion: But I am ſenſible, this is liable to Objections, which deſerve an Anſwer.

1. It may be objected, that *Saul preach'd before this Time to the Jews*, and even to the *proſelyted Gentiles*; and therefore was even an Apoſtle of the Gentiles before this time. I anſwer, 1. That *Saul*'s preaching to the Jews does not make him an Apoſtle, becauſe he was the Apoſtle of the Gentiles, and not of the Jews; as I have proved *Eſſay* 2. 2. That he could not be called the Apoſtle of the Gentiles for preaching to the Proſelytes of the Gate, (1.) Becauſe the Proſelytes of the Gate are not the Perſons deſigned by Gentiles in Scripture, unleſs there be ſomething that ſhews particularly, that they are intended. (2.) *Peter* and others had preach'd to the proſelyted Gentiles before *Saul*; where-

as he glories in it, as a ſpecial Grace and Favour to him, that *the Myſtery of calling the Gentiles to the Fellowſhip of the Goſpel, was reſerved to be revealed by him*, Eph. iii. 2, 3, 5, 7, 8, 9, 10. Gal. i. 15, 16. and in ſeveral other Places, which I quoted fully to this Purpoſe, *Eſſay* 2. But chiefly, (3.) Becauſe St. *Paul* preach'd ſomething new to the Idolatrous Gentiles after his Viſion in the Temple, different from what he and others preach'd to the Jews; and from what *Peter*, and He, and others preach'd to the Proſelytes of the Gate, before; *viz.* the Goſpel of the Gentiles. He, and others preached to the Jews the Faith of Chriſt; but withal telling them, that they muſt remain Jews, and were bound by the Laws of *Moſes*, as Jews; though they were not bound by them, as the People of God; or bound by them, as the Terms of Juſtification and Eternal Life. St. *Peter*, and he, and others preach'd to the Proſelytes of the Gate the Chriſtian Faith. But they were ſo far from releaſing them from the Obligation they were under to the Law of *Moſes*, of abſtaining from Things ſtrangled, and from Blood, and from the Pollutions of Idols; that their Decree was, that they were bound ſtill by thoſe Laws. But what St. *Paul* preach'd to the Idolatrous Gentiles, was the Chriſtian Faith, without the Obſervance of any one of the Laws of *Moſes*: Which no Man preach'd before

before him, or knew, till he preach'd. This he calls *his Gospel*, Rom. xvi. 25. *The Gospel he preach'd among the Gentiles, the unsearchable Riches of Christ*, Eph. iii. 8, 12. *The Mystery of the Gospel*, Eph. vi. 14. *The Fellowship of the Mystery for which he was a Prisoner*, Eph. iii. 1, —— 12. *The Mystery which had been hid from Ages, but is now made manifest to his Saints, whereof he was made the Minister*, Col. i. 26, 26. See *Essay* 2. Besides, (4.) There was not only a Difference between *Paul*'s preaching before and after his being the second Time at *Jerusalem* after his Conversion, on account of the Matter he preach'd, and the Persons he preach'd to; but in the Manner of doing it: Having only preach'd, taught, prov'd, or disputed before his Vision in the Temple. But he *testified* and *witnessed* immediately after it; *i. e.* preaching in the peculiar Manner and Character of an Apostle. But I shall but just mention this here, intending to speak more fully to it presently.

2. It may be objected, that *Paul* tells King *Agrippa*, that *as he was going to Damascus, Christ bid him rise and stand on his Feet; for he would deliver him from the Gentiles, to whom* HE THEN SENT HIM, *Acts* xxvi. 16. As *Paul* himself there relates it. But it must be observed, that he there first hints shortly his Trance in the Temple, in these

Words; *of thoſe Things in which* I SHALL APPEAR TO THEE, *i. e.* at the Time of the Trance in the Temple: And ſays this in Oppoſition to thoſe things, *which he had ſeen*; meaning the Tranſaction in the Way to *Damaſcus*. And then St. *Paul* farther adds, that his Obedience to this Command was performed, *by ſhewing firſt unto them of Damaſcus, and Jeruſalem, and thro' all the Coaſts of Judea, and* THEN TO THE GENTILES, *that they ſhould repent*, v. 20. So that I apprend in this ſhort Narrative to King *Agrippa*, that both the Appearance of Chriſt's Glory in the Way to *Damaſcus*, and of his Perſon to St. *Paul* at the Time of his Trance in the Temple, are included (tho' not minutely diſtinguiſhed, that not being material to his Purpoſe before *Agrippa*) and conſequently, that this, inſtead of being any Objection, may ſerve to confirm my Opinion, that St. *Paul* never preach'd to the Idolatrous Gentiles, till after the ſecond time of his being at *Jeruſalem*, after his Converſion.

3. Some perhaps may object too, that St. *Paul* in *the Account he gives of himſelf to the Galatians*, Gal. i. 15, 16, 17. *ſeems to give it very differently*: Telling them, *that when it pleaſed God, who ſeparated him from his Mother's Womb, and called him by his Grace to reveal his Son in him*, THAT HE MIGHT PREACH HIM AMONG THE HEATHEN, *im-*

immediately he conferred not with Flesh and Blood, neither went he up to Jerusalem, to them which were Apostles before him ; but WENT INTO ARABIA. They may pretend, that the Sense of these Words is this. That as soon as God revealed his Son to St. *Paul*, he immediately went and preached, as an Apostle, to the Gentiles in *Arabia* ; which has generally been the Opinion of Divines. But how does it appear, that he preach'd to the Gentiles in *Arabia* ? Were there no *Hebrews*, or Proselytes of Righteousness to preach to there ? a Country bordering on *Judea* ? But be that as it will, it can't be the Meaning of this Place, that he immediately preached to the Gentiles, [*i. e.* the proselyted Gentiles in *Arabia*,] even if we should by Heathen here understand the proselyted Gentiles ; much less if we understand by Heathen here, the Idolatrous Gentiles (which is to be sure the Sense of the Place) And that for this Reason, that St. *Paul* was converted in 35, and consequently according to this Opinion, must have preach'd to proselyted Gentiles in *Arabia* immediately after : Whereas *Cornelius* and his Family were the First-Fruits of the proselyted Gentiles, as St. *Peter* and St. *James* expresly declare, *Acts* xv. 7. 14. and were converted by St. *Peter*, Acts x. agreeably to our Saviour's Promise to him, *of giving him the Keys of the Kingdom of Heaven*, Mat. xvi. 19. (*Peter* being then *chosen from among the Apostles* to

preach the Word of the Goſpel to the Gentiles, as well as by the Viſion of the Sheet, the Viſion of *Cornelius*, and the Revelation of the Spirit, *Acts* x. 5. 11. —— 21.) Now St. *Peter* did not convert *Cornelius* and his Family till about the Year 41, ſix Years after this Opinion ſuppoſes St. *Paul* to have converted Idolatrous Gentiles in *Arabia*. And it is taken Notice of as a very remarkable Occurrence in the Hiſtory of the Church; that after St. *Peter* had converted *Cornelius*, then others converted other Proſelytes, *Acts* xi. 10, 20, 24. See *Eſſay* 4. *p.* 16—19. Nor can it be ſuppoſed, that *Paul* converted proſelyted Gentiles before *Peter*, who firſt opened the Kingdom of Heaven to them. And much leſs can it be ſuppoſed, that St. *Paul* converted Idolatrous Gentiles before *Peter* converted Proſelytes of the Gate.

If any can imagine, that St. *Paul* converted the Idolatrous Gentiles, before St. *Peter* converted the Proſelytes of the Gate; they don't conſider the wiſe Order, in which God directed Chriſtianity to be ſpread: *Firſt*, by preaching it to the Jews at *Jeruſalem*, then of *Judea*, Acts. x. 36. then of *Samaria*, Acts viii. 5. (*Ann.* 34.) then to the Proſelytes of the Gate, *Acts* x. 11. and xi. 19, 20. (*Ann.* 41.) and *Laſtly*, to the Idolatrous Gentiles, *Acts* xiii. 12, 46. (*Ann.* 45. and 46.) agreeably to our Saviour's Prediction, *Acts* i. 8. *And ye ſhall be Witneſſes unto me both in Jeruſalem and*

and in all Judea, and in Samaria, and to the uttermoſt Parts of the Earth. Here is a beautiful Gradation: Each Step leading to another: Which thoſe, who imagine St. *Paul* converted Idolaters in *Arabia* five or ſix Years before St. *Peter* converted the Proſelytes of the Gate, entirely deſtroy. Beſides, as *Arabia* bordered on *Judea*, if *Paul* had converted Idolatrous Gentiles to Chriſtianity there, the News muſt ſoon have reached the Jewiſh Chriſtians at *Jeruſalem*; who could not then have been ſo ſurprized, as they were, *Acts* xi. 18, at the News of *Peter*'s converting the Proſelytes of the Gate; ſaying with Aſtoniſhment, *Then hath God alſo to the Gentiles granted Repentance unto Life!*

So that the Senſe of this Place can't be, that St. *Paul* went to *Arabia* to convert the Heathen. But as I apprehend, is this: That when God (who had always deſign'd St. *Paul* for the Apoſtleſhip of the Gentiles from his Mother's Womb) converted him to Chriſtianity, He did not conſult any Man, or learn any thing from any Man, or go to conſult the Apoſtles at *Jeruſalem*; but that inſtead of going to *Jeruſalem*, he went and preach'd Chriſt immediately in *Arabia*, to ſhew, that he learn't what he preach'd, of no Man (Chriſt not having been preach'd there before) and to avoid building on another Man's Foundation; which he ſays he never car'd to do: *Rom.* xv. 2, 2 Cor. xii.

17; But without ſaying to whom he preach'd. That we are left to collect from the other Places of Scripture: From whence I hope, it is by this time plain, that it was to the Jews only. And I think it is highly probable from this very Place, that what St. *Paul* preach'd at his firſt Converſion, and of which he ſpeaks *Gal.* i. 15, 16, 17. was not the Goſpel he preach'd to the Gentiles; but only the ſame Faith, which the other Apoſtles preach'd to the Jews; ſince he ſays, *v.* 23. that all *that the Churches of Judea knew of him, was, that he preach'd the Faith which* HE ONCE DESTROY'D, *i. e.* the Faith the other Apoſtles preach'd to the Jews, (*viz.*) as St. *Luke* ſays of Him, that *Jeſus is the Son of God*, or *very Chriſt*; Acts ix, 20, 22. but not the Goſpel, that he by ſpecial Revelation preach'd to the Gentiles; of which he ſeems to ſpeak in the next Chapter, *v.* 2, as a diſtinct Thing; when he ſays, *Then Fourteen Years after I went up to Jeruſalem, and communicated that* GOSPEL WHICH I PREACH AMONG THE GENTILES.

St. *Paul* is in this Place vindicating himſelf from the Aſperſions of his Adverſaries; who ſaid, that he was not an Apoſtle, or at leaſt, that he was but an Apoſtle of a ſecondary Order, and had had all his Knowledge and Authority from ſome of the other Apoſtles at *Jeruſalem*: As an attentive Reader will eaſily perceive from the 1*ſt*, 2*d*, and 3*d* Chapters

Chapters of this Epiſtle. St. *Paul* vindicates himſelf from this Aſperſion *(1.)* by aſſuming a Stile that ſtrongly implies the contrary, from *v.* 1. to 5. (2.) by aſſerting expreſly, that he had his Goſpel from none but Chriſt, *v.* 11, 12. *(3.)* by letting the *Galatians* ſee, that he could not receive any thing from any of the Apoſtles the three firſt Years after his Converſion; having gone into *Arabia*, (and not to *Jeruſalem)* and then returned to *Damaſcus*, v. 15,—17. *(4.)* by letting them know, that when he went to *Jeruſalem* the firſt Time after his Converſion, he ſaw but two Apoſtles, and ſtaid there but Fifteen Days, and then went to *Syria* and *Cilicia*, and was even unknown to the Churches of *Judea*; to whom it was moſt likely he ſhould have gone, if he had been ſent by thoſe Apoſtles. (5.) by telling them, that the third Time he was at *Jeruſalem*, (none of the Apoſtles being there the ſecond Time of his being there) he was ſo far from learning any thing from them; that he imparted to them the Knowledge of the Goſpel that he preach'd among the Gentiles, which they had no Notice of before. And that he was then own'd and received as the Apoſtle of the Gentiles by them, *Chap.* ii. 1,—11. This I take to be the true Senſe and Intention of St. *Paul* in this Place. But I ſee nothing here that ſhews, that he was an Apoſtle at his firſt Converſion; or that he preach'd to

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the Gentiles in *Arabia*, as an Apoſtle ſoon after.

V. As I don't find that St. *Paul* had the Word of Wiſdom committed to him before this, or that he communicated it to the Gentiles; ſo I don't find, that he gives any Inſtance before this, of his having the *Word of Knowledge*: As I have explained *Eſſay* 1. *p.* 39,—42. And proved it to belong to the Apoſtles *Eſſay* the 2d. But as the Diſcovery that the Goſpel was to be preach'd to the Idolatrous Gentiles, was one high Inſtance of that Word of Knowledge, which was now committed to him; ſo after this Diſcovery, we find many Inſtances of it, in his Epiſtles. See *Eſſay* 2.

VI. By what I have ſaid, I think it appears plainly, that *Paul* did not preach to the Idolatrous Gentiles, before the Second Time of his being at *Jeruſalem*, after his Converſion; tho' that was the diſtinguiſhing Work of his Apoſtleſhip. I think it will yet make it clearer, that he did not Commence an Apoſtle till after that Time; if it be conſidered, that he did not Teſtify or Exerciſe any of the Powers and Prerogatives common to him, with the reſt of the Apoſtles, or peculiar to himſelf, before that Time. But that (as we have ſhewn) Immediately after that Time, he ſat about one peculiar Part of his Function; *viz.*

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preaching to the Idolatrous Gentiles; ſo alſo if it be now made to appear, that immediately after that Time, he likewiſe preach'd in the Character of an Apoſtle, exerciſed the other Powers and Prerogatives, that were peculiar, or common, to him, with the reſt of the Apoſtles.

1. Prophets are ſaid to Exhort, *Acts* xi. 23. and xv. 32. Evangeliſts are ſaid to Preach, *Acts* viii. 5. xii. 35. compared with *Acts* xxi. 8. Others are ſaid to Teach, *Acts* xviii. 25. And Apoſtles are ſaid to Witneſs or Teſtify, See *Eſſay* the 2*d*. And agreeably hereunto *Saul*, who was a Teacher, and a Prophet, (*Acts* xiii. 1.) immediately after his Converſion, is ſaid to PREACH *Chriſt in the Synagogues*, Acts ix. 20. *To* PROVE *that this* [*viz.* Jeſus of *Nazareth*] *is very Chriſt*, v. 22. *To ſpeak* BOLDLY *in the Name of the Lord Jeſus, to diſpute againſt the* [Unbelieving] *Grecians*, v. 29. and to *teach the People at Antioch*, *Act* xi. 26. But St. *Paul* acquaints us, that when Chriſt appeared to him, at the ſecond Time of his being at *Jeruſalem*, after his Converſion; He [Chriſt] ſaid to him, *make haſt and get thee quickly out of Jeruſalem, for they will not receive thy* TESTIMONY *concerning* ME, Acts xxii. 18. So that now firſt *Saul* had a TESTIMONY to bear: And though the Jews at *Jeruſalem* would not receive it, yet he was to carry it to the Gentiles, to whom Chriſt then

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ſent him) *Acts* xxvi. 17, *To be a* WITNESS *of the Things, in which* CHRIST HAD APPEARED TO HIM. After this he *declares*, or witneſſes, *That God had rais'd up Jeſus again*, as well as the reſt of the Apoſtles; (*who coming up with Chriſt from Galilee to Jeruſalem, were his* WITNESSES *to the People.* Acts xiii. 31.) That the Eleven are to be underſtood by thoſe, who coming up with Chriſt from *Galilee* to *Jeruſalem*, were his Witneſſes unto the People; See proved, *Eſſay* the 2*d*.

St. *Paul* Appeals to the Elders of the Church of *Epheſus*, *That he had* TESTIFIED *both to the Jews and to the Greeks*, Acts xx. 17,—21. And when our Bleſſed Lord appeared unto him in the Caſtle, at *Jeruſalem*; he *bids him be of good Cheer, for that as he had* TESTIFIED *of him in Jeruſalem, ſo he ſhould* BEAR WITNESS *alſo at* Rome, *Acts* xxiii. 11. And he declares to King *Agrippa*, that after he was ſent to the Gentiles, he continued WITNESSING both to ſmall and great, *That Chriſt ſhould ſuffer, and that he ſhould be the firſt, that ſhould riſe from the Dead; and ſhould ſhew Light unto the People, and unto the Gentiles.* Acts xxvi. 22, 23. And when St. *Paul* was come to *Rome*, according to our Saviours Prediction, *Acts* xxiii. 11, St. *Luke* acquaints us, that *Paul* TESTIFIED *the Kingdom of God, Acts* xxviii. 23,

Thus

Thus we ſee this Word, which if I miſtake not, will be found a Word applied to none of the Miniſters of Chriſt's Kingdom in the Apoſtolick Times, but to the Apoſtles only, (as I have proved *Eſſay* 2d. is frequently made uſe of by St. *Luke*, in Relation to *Paul*, after Chriſt,s appearing to him the ſecond Time of his being at *Jeruſalem* after his Converſion: Tho' it is never uſed in Relation to him before that Time; any more than in relation to any other of the Prophets, Evangeliſts, Paſtors, Teachers, or other Miniſters of the Church.

2. There ſeems to be ſomething that deſerves our Notice in the Superior *Courage and Reſolution*, that ſhewed it ſelf in all St. *Paul*'s Behaviour, after the ſecond Time of his being at *Jeruſalem*. Before that Time, which was the Time of his commencing an Apoſtle, He always avoids Dangers. At *Damaſcus*, he is let down the Wall in a Basket, *Acts* ix. 25. And from *Jeruſalem* he flies to *Tarſus*, *Acts* ix. 29, 30. But after his being the ſecond Time at *Jeruſalem*, he and *Barnabas* WAXED BOLD at *Antioch* in *Piſidia*: *Acts* xiii. 46. He endures Stoning at *Lyſtra*: *Acts* xiv. 19. Will not go out of the Priſon, when the Doors are opened by an Earthquake, at *Philippi*; till *the Magiſtrates came and beſought him to depart*: *Acts* xvi. 25,—40. Goes

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up to *Jeruſalem bound in the Spirit*, *Acts* xix. 22. againſt the Diſſuaſions of the Prophets at *Tyre*, *Acts* xx. 4. and of *Agabus* at *Cæſarea*; who foretold, that he ſhould be bound by the *Jews*, and deliver'd to the *Romans*, Acts xxi. 11. (*None of thoſe Things moving him*) he goes to *Rome* a ſecond time, and runs into the Mouth of the Lion, after he had been deliver'd out of it, when it was neceſſary to diſcharge his Apoſtolical Truſt. In all this he ſhew'd the greateſt Firmneſs of Mind. Nor could any Man poſſibly want a greater Degree of Courage and Reſolution, than he, that was to be brought before *Sanhedrims*, *Roman* Governors, and the *Roman* Emperor, or his Lieutenant, (when all deſerted him, 2 *Tim.* iv. 16.) To Anſwer for a Doctrine, which was contrary to all Men: Not only to the Believing, but Unbelieving Jews, Proſelytes, Judaizing and Idolatrous Gentiles. Yet he publiſhed it with a Firmneſs and Conſtancy, that was unſhaken by all the Terrors of Life. And tho' this Boldneſs is aſcribed to him, preſently after his Converſion, *Acts* ix. 27. 29. and conſequently ſeveral Years before the Time, that I think, he commenc'd an Apoſtle; Yet we are to conſider, that he was *ordained to be an Apoſtle from his Mothers Womb.* Gal. i. 15. But I dont find this Boldneſs is aſcribed to any, but thoſe, who were,

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or were to be, Apoſtles; beſides *Apollos*: To whom it is aſcribed, whilſt he was only inſtructed in the *Baptiſm of John*, *Acts* xviii. 24,—27. The Firmneſs and Steadineſs of St. *Paul* under all his Sufferings for the Goſpel, is what he glories in himſelf. And ſo remarkable a Degree as he had of it, after the ſecond Time of his being at *Jeruſalem* after his Converſion, and after which, his great Suffering began; ſeem to me to be a Degree of it peculiar to an Apoſtle.

3. Another Badge of the Apoſtolical Office, was a Power of *Inflicting Death* or grievious *Bodily Diſtempers* on obſtinate Offenders. Thus *Peter* ſtruck *Ananias* and *Sapphira* Dead. Which Power St. *Paul* calls, in Relation to himſelf, a *Rod committed to him for Edification, and not for Deſtruction.* 1 *Cor.* iv. 21. 2 *Cor.* x. 8. and xiii. 10. Now as we don't read, that *Paul* ever uſed this Rod before the Time of his ſeeing Chriſt, at the ſecond Time of his being at *Jeruſalem*; ſo we immediately read of his uſing it afterwards, for the ſtriking *Elymas* the Jewiſh Sorceror blind; when he would have blinded the *Proconſul, and perverted him from the right Ways of the Lord. Acts* xiii. 11. And we hear much of this Rod afterwards in both his Epiſtles to the *Corinthians*: Where he orders a bold Offender to be delivered *over to Satan, for the*

the Deſtruction of the Fleſh, that the Spirit might be ſaved in the Day of the Lord, 1 Cor. v. 5. And ſpeaks of *his being in a readineſs to revenge all the Diſobedience of a powerful Faction in* that Church; if they did not amend, before he came again to them, 2 *Cor.* x. 6, 8, 11. and 12. 20. and 13. 2. 10.

4. Another Badge of the Apoſtolical Office was the Power of performing *Extraordinary Cures*, or of performing Cures in an *Extraordinary Manner*: Some of which I think, St. *Luke* calls *Special Miracles*, *Acts* xix. 11. or Miracles peculiar to an Apoſtle. And thus we ſee, that after St. *Paul*'s being the ſecond Time at *Jeruſalem* after his Converſion, he cures the Cripple at *Lyſtra*; *Acts* xiv. 8. 11. Sends Handkerchiefs from his Body to perform Cures at a Diſtance; *Acts* x. 12. and raiſes *Eutychus*, *Acts* xx. 9,—12. But it is very obſervable, that he does none of all theſe Extraordinary Cures, before the ſecond Time of his being at *Jeruſalem* after his Converſion; and that he begins to perform them preſently after.

5. The greateſt Prerogative of all, and that which was moſt peculiar to an Apoſtle, was *the Power of Imparting the Holy Ghoſt*. Now we never read of *Paul*'s doing this before his being the ſecond Time at *Jeruſalem* after his Converſion. But after that he immediately imparts the Holy Ghoſt to

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the firſt Heathen Converts at *Antioch* in *Piſidia*, Acts xiv. 57. *Ann.* 46. (if the Holy Ghoſt did not fall on them as on the 120 at the Beginning, without the laying on of Hands, as I have obſerved, was probable, *Eſſay* the 1ſt.) He imparts it to *Timothy*, Acts xvi. 3. and 2 *Tim.* i. 6. (*An.* 50.) To the *Galatians*, Gal. iii. 2, 3, 5. (*An.* 51.) To the *Theſſalonians* on his firſt converting them, 1 *Theſ.* i. 5. (*eod. An.*) To the *Corinthians*, 1 Cor. i. 5, 7. 2 Cor. i. 22. and xii. 12. (*An.* 52.) To the *Epheſians*, Eph. i. 13. And among others at *Epheſus*, to certain Diſciples of *John*, Acts xix. 6. the ſecond Time of his coming there, about the latter End of 54.

VI. I muſt alſo add, that it is not till after St. *Paul*'s being the ſecond Time at *Jeruſalem* after his Converſion, that we have any Account of his exerciſing that ſingular Power, which we have pretty plain Hints of afterwards; *viz.* of *ſeeing what was done in the Churches under his Care, whilſt he was at a Diſtance*; and of which we have an Inſtance, *Coloſ.* ii. 5. and 1 *Cor.* v. 3, 4. But I ſhall not inſiſt on the Inſtances themſelves, having treated more fully of them, *Eſſay* the 2*d.*

VII. I can't but think it is the more probable, that St. *Paul* did not commence an Apoſtle till after the ſecond time of his being at *Jeruſalem* after his Converſion; be-

cauſe he *is never call'd* PAUL *till after this.* But *preſently after*, viz. *Acts* xiii. 9. It is ſaid SAUL, *who is alſo called* PAUL. Now tho' it is moſt likely he had that Name given him at his Circumciſion by his Parents, as well as *Saul*; *Saul* being the Jewiſh Name, much uſed in the Tribe of *Benjamin*, of which Tribe *Paul* was; and *Paul* his Roman Name, being born at *Tarſus*, a *Roman* City; (and it be no uncommon thing to give two Names; yet how comes it about, that he did not uſe his Roman Name till ten Years after his Converſion, and till ſix Years after his being the firſt time at *Jeruſalem*? But that as before his Duty had been among the Jews, among whom *Saul* ſounded better than *Paul*; ſo now it was to be among the Gentiles, among whom *Paul* would ſound better than *Saul*. And after this he never uſed any other. *Origen* was of Opinion, that this was the Reaſon of his uſing theſe different Names at different Times; as may be ſeen in his Preface to the Epiſtle to the *Romans*.

VIII. I think it alſo very remarkable, that *Barnabas* is always named before *Saul* by *Luke*; St. *Paul*'s Companion, and very ſolicitous for his Honour (as will appear to a careful Reader of the *Acts*) till ſome little time after his being the ſecond time at *Jeruſalem*, and after his being declared to be an Apoſtle in the Church of *Antioch*. For it does not only ſtand thus, *Acts* xi. 30. and

xiii.

xiii. 2. Separate me *Barnabas* and *Saul*. But *v.* 1. The Prophets in the Church of *Antioch* are reckoned up in this Order, 1. *Barnabas*, 2. *Simeon*, 3. *Lucius*, 4. *Manaen*, 5. *Saul*. If *Saul* had been known or declared to be an Apoſtle before this time, he would probably have been firſt named. But till he became an Apoſtle, *Barnabas* was of a prior Rank in the Church; having been not only in the Lord before him; but in all Probability, one of the 70, and an Elder, or one of the 120, on whom the Holy Ghoſt deſcended at Pentecoſt, without the Intervention of Hands (as I have endeavoured to prove, *Eſſay* the 2*d*.) which *Saul* was not. So that there was no Reaſon to place *Saul* before *Barnabas*. But afterwards *Luke* places St. *Paul* generally firſt, as in *Acts* xiii. 13, 43, 46. and xv. 39. Tho' *Barnabas* being an Elder, as well as an Apoſtle, *Luke* does ſometimes name him before St. *Paul*; even after St. *Paul* became an Apoſtle, *Acts* xiv. 14. and xv. 12, 25. But I think there can be no Reaſon given, why St. *Luke*, who gives *Barnabas* Precedence, *Acts* xi. 30. and xiii. 1. ſhould at any time after that, give it *Paul*; but that *Paul*, who was not an Apoſtle, till a very little before, *Acts* xiii. 1, and who was not known to be an Apoſtle till *Acts* xiii. 1; became one, or rather then became known to be one.

IX. If it ſhould be ſuppos'd, that St. *Paul* was made an Apoſtle at his Converſion, yet how can we, upon that Suppoſition, account for *Barnabas*'s being made an Apoſtle of the Gentiles? That he was an Apoſtle of the Gentiles, I have proved in the 2*d* Eſſay. And ſince there can't be any Time fixed on, for his being declared an *Apoſtle*, but that mentioned in the 13th of the *Acts*, and that he is called an Apoſtle preſently after, *Acts* xiv. 14. and never before; we muſt conclude that this was the Time of his commencing an Apoſtle. Now if he was declared the Apoſtle of the Gentiles at that Time, *Paul* muſt have been declared ſo at that Time too. For they were both ordered by the Spirit to be ſeparated to the ſame Work, to which they had been jointly called before; and to which they afterwards jointly went.

X. To confirm all that I have ſaid, it appears, that St. *Paul* and *Barnabas* were never received and owned as Apoſtles by any of the other Apoſtles, till the third Time of St. *Paul*'s being at *Jeruſalem*, about the Year 49, *Gal.* ii. 9. *For then it was that James, and Cephas, and John*, and the Chief of the Jewiſh Apoſtles, *gave them the Right Hand of Fellowſhip, on perceiving the Grace, that had been given them*, [i. e. the Favour of the Revelation of the Goſpel he preach'd to the idolatrous

trous Gentiles, and the Succeſs that had attended it] *that he and Barnabas ſhould go unto the Heathen*, [i. e. be the Apoſtles of the Gentiles] *and they unto the Circumciſion* [i. e. continue the Apoſtle of the Jews] How could St. *Paul* be an Apoſtle at the firſt or ſecond time of his being at *Jeruſalem*; and not be then known or owned as ſuch by any of the Apoſtles, and only be known and owned as ſuch, by the three chief Apoſtles, at the third time of his being there; *i. e.* about Eleven Years after his being there the firſt time, and about Six Years after his being there the ſecond? No Man can with any Reaſon ſuppoſe it.

This ſeems to me much the ſtronger, becauſe St. *Paul* appeals to his being thus acknowledged as a Fellow-Apoſtle by the three chief Apoſtles againſt his Adverſaries; who, as I obſerved before, pretended, among other Things, againſt him, that he was not an Apoſtle; or that if he was one, he was but a kind of an Apoſtle of a Secondary Order, deriving all his Knowledge and Authority from *Peter*, and the reſt of the Twelve. Now can it be ſuppoſed, that when St. *Paul* was thus vindicating himſelf againſt theſe Aſperſions, that he would not have carried up his Apoſtleſhip, and his being owned as an Apoſtle, as high as he could? Since therefore he carries his being owned as an Apoſtle, no higher, than the third Time of his being at *Jeruſalem*, it cannot be imagined, that St.

Paul was ever owned by them, or by any of the other Twelve, as an Apoſtle before: Or that he would not have been owned before, by the other Twelve, if they had had a prior Opportunity of owning Him.

Theſe Reaſons, vindicated from the Exceptions that may be taken to them, convince me very fully, that St. *Paul* was not an Apoſtle, till after he ſaw Chriſt, at the ſecond Time of his being at *Jeruſalem* after his Converſion, *An.* 43: And conſequently, that he could not be an Apoſtle at any Time before.

If after all it ſhould be *objected*, That the Time of Chriſt's appearing to *Saul* on his falling into a Trance in the Temple, was *at his firſt* (*and not at his ſecond*) *coming to Jeruſalem, after his Converſion*; ſince he himſelf ſeems to intimate, *Acts* xxii. 17. that he had this Viſion, *when he was come* AGAIN TO JERUSALEM, and the Time that he mentions of his being there before, *v.* 5. was the Time juſt before his Converſion: I anſwer, that what St. *Paul* had then in View, being only to ſhew, that he had this Viſion at *Jeruſalem*, at a Time after his being there to get Letters from the *Sanhedrim* againſt the Chriſtians, made it unneceſſary and improper for him to ſpeak ſo minutely as to the very preciſe Time, when he ſaw this Viſion; as to ſay, whether it was the firſt or the ſecond Time of his being there after his Converſion:

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It was altogether ſufficient to ſay, that it was at ſome time of his being there after his ſeeing the Glory of Chriſt, on the Road from *Jeruſalem* to *Damaſcus*.

I think the Hiſtory of St. *Paul*, ſet in this Light, may account for what has been called his double Ordination, tho' there is no juſt Reaſon to call either of them ſo. In the firſt, the Holy Ghoſt, as I apprehend, fell upon him, *An.* 35. On the receiving it he preaches Chriſt to the Jews undoubtedly, *i. e.* both *Hebrew* and *Grecian*, and perhaps to the Proſelytes of the Gate alſo, after the Year 41. A common thing for all that could do it, to do, without any Ordination whatſoever: Teaching being a Duty in all, that had Abilities and Inclinations, ariſing from the very Light of Nature, and the great Law of Charity, as Things ſtood in the Church, before the Canon of the *New Teſtament* was compleated and diſperſed: Every one being bound in ſuch a Caſe to communicate Truths of the utmoſt Importance to others, who could not know them but by their Means. Such teaching needs a Commiſſion or an Ordination no more, than teaching a Secret how to cure the *Plague* does, in a Country infected with it. A Man that had ſuch a Secret, would certainly communicate it, without ſtaying for any Commiſſion whatſoever; unleſs he deſired to ſee nothing but Death and Deſolation all

all about him. The Love of our Neighbour is God's ſufficient General Commiſſion in that Caſe.

But St. *Paul* did receive particular Orders to go and teach. For he is ſaid to be filled with the Holy Ghoſt at his firſt Converſion, *Acts* ix. 17. and I believe all that received the Holy Ghoſt did take that as a Commiſſion to exerciſe the Gifts, they had received, in Chriſtian Aſſemblies; Women as well as Men: How much more thoſe that were filled with it? As I believe no particular Perſon is ſaid to be that was not a Prophet. I don't remember that that Expreſſion, when apply'd to any particular Perſon, does ever denote any one under that Degree; And is often uſed concerning *Zacharias* and *Elizabeth*, Luke i. 42. 67. *John Baptiſt*, v. 15. and *Barnabas*, *Acts* x. 24. And that *Saul* was a Prophet and a Teacher before he was an Apoſtle, we expreſly read, *Acts* xiii. 1. *And there were certain Prophets and Teachers in the Church of Antioch, as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Menaen, which had been brought up with Herod the Tetrach, and* SAUL. And *Acts* xxvi. 16. St. *Paul* ſays, that when Chriſt, or the Glory of Chriſt, appeared to him in the Way to *Damaſcus*, that Chriſt ſaid to him, that *He appeared to him, to make him a Miniſter, and a Witneſs, both of thoſe things, which* THOU

HAST

HAST SEEN, *as well as of thoſe, in the which I will appear to thee.*

And in this, by the Way, *the Wiſdom of Providence deſerves our Notice.* For by his being firſt a Prophet and a Teacher of the Chriſtian Faith to the Jews, and afterwards to the Proſelyted Gentiles, in all for about eight or nine Years, (in which Time he was received and owned as ſuch by the Jewiſh Believers) the Way was prepared for his becoming an Apoſtle of the Gentiles: And many of thoſe Prejudices againſt him, and his Office, as the Apoſtle of the Gentiles, were ſoftned or removed; which might otherwiſe have operated much more ſtrongly againſt him, in the Minds of a People ſo biggotted to their own Law, and ſo prepoſſeſſed againſt the Idolatrous Gentiles, as the Jewiſh Believers were.

After he had been a Prophet and a Teacher about Eight or Nine Years, he is ſent *as an Apoſtle to preach to the Gentiles*, (i. e. the Idolatrous Gentiles) by Chriſt; from whom he had then a ſpecial Commiſſion, in a Viſion to himſelf, *viz.* the latter End of *An.* 43. which he ſeems to hint to *Timothy*, when he tells him, that he was *appointed a Preacher, an Apoſtle, and a Teacher of the Gentiles*, 2 Tim. i. 11.

This Commiſſion was afterwards declared or notified to the Church by the Prophets in the Church of *Antioch*, the Beginning of *An.* 44. *Separate me Barnabas and Saul to the Work*

Work to which I have called them. Agreeably to the Words St. *Paul* ſays, *Acts* xxii. 21. Chriſt uſed to him, ſaying, *Depart, for I* WILL (viz. ſhortly at *Antioch*, not now) *ſend thee far hence to the Gentiles.* Which Notification has been ſuppoſed by ſome to be his ſecond, or his Apoſtolical Ordination, from ſome Words uſed on that Occaſion; which I will conſider preſently. And the Church faſt and pray for a Bleſſing on the particular Work to which he and *Barnabas* were going upon; and lay their Hands on them. But on both theſe Occaſions, he received his Commiſſion from Jeſus Chriſt, either by the Means of *Ananias*, or of the Spirit, to be a Preacher; and to be an Apoſtle, immediately and perſonally from Chriſt, at the Time of the Viſion in the Temple; as I have proved before. And let thoſe, who think an Apoſtle muſt have any other Ordination from Men, than this; *viz.* Praying for a Bleſſing (or in other Words, that he muſt have a Conveyance of Power from ſome other, that had it) conſider, whether *Ananias* a Diſciple could ordain a Preacher? and Prophets, Men of an inferior Order, could ordain an Apoſtle, who was of the higheſt Order in the Church?

What has led Perſons to think that this was an Ordination of *Paul* and *Barnabas*, is, that the Terms are here uſed of *ſeparating, faſting, praying, laying on of Hands*, and *ſending them forth*; which are the Circumſtan-

ces

ees, that attend Ordinations now-a-days, and the Expreſſions that are often uſed to denote them. Tho' I think little Streſs is now laid on Faſting. At leaſt among ſome.

Now *Separating* ſignifies no more than either appointing a Perſon to any particular Work, that God thinks fit to employ him about; or to declare and publiſh him to be ſo appointed. So God call'd or ſeparated *Bezaliel* and *Aholiab* to work all Manner of Work of the *Weaver*, *Carver*, *Engraver*, *Embroiderer*, and *Perfumer*, Exod. xxxi. 2,—12. And afterwards *Moſes* publiſh'd it, *Exod* xxxiv. 30,—35. So alſo God ſeparated the Prieſts and Levites, the Ark, the Temple, and the Utenſils of Both, for his Service.

Solemn Prayer was made by the Church on divers important Occaſions. They pray'd, *Acts* i. 24, when no body ordain'd *Mathias*: But he was choſen by the 120, and appointed or ordained by God. They pray'd, *Acts* iv. 24, on the Report that *Peter* and *John* made of their Treatment by the High Prieſt and Rulers, after they had cured the lame Beggar at the Beautiful Gate of the Temple. Prayer was made without ceaſing of the Church unto God for *Peter*, when *Herod* had put him in Priſon, *Acts* xii. 5.

As to *the laying on of Hands*, it was a Ceremony, that attended Prayer or Benediction, or other ſolemn Actions. So *Jacob* bleſſed *Ephraim* and *Manaſſeh*, Gen. xlviii. 14. So the

the Children of *Iſrael* laid their Hands on the *Levites*, when they were to be ſeparated to the Service of *Aaron* and his Sons. *Numb.* viii. 10. So our bleſſed Saviour, *when Children were brought, that he ſhould put his Hands on them, and pray*, (which ſhews that this was a common Uſage) *Mat.* xix. 13. *He put his Hands on them, and bleſſed them*, v. 15. Laying on of Hands was ſo far from being a peculiar Circumſtance of Ordination, or of any thing that had the leaſt Relation to it, that it was frequently uſed by our Saviour in Healing, *Luke* iv. 40. where it is ſaid, that *he laid his Hands on all the Sick that were brought him, and healed them.* Sometimes he did this by touching only, as *Mat.* viii. 3. *Luke* vii. 14. *Mat.* ix. 29. *Mar.* vii. 32, 33. And in this laſt Place alſo it may be obſerv'd from their deſiring our Saviour to put his Hand upon the deaf and dumb Man, that it was a common Practice in conferring great Bleſſings, or in praying for them; and that touching was the ſame thing with laying on of Hands. Which may be likewiſe ſeen by our Saviour's touching the Leper, *Luke* v. 12, 13. and the blind Man's Eyes, *Mat.* xx. 32,—34. And as our Saviour ſometimes only touch'd the Sick, ſo at other times He laid his Hands on them; *Mar.* viii. 22, 23. Where the ſame thing is obſervable, as I have remarked on *Mar.* vii. 32, 33. only with this Difference, that *Mar.* viii. 22, they deſire Chriſt to *touch the Blind*, and

Chriſt

Chriſt *lays his Hands on him*: Whereas in *Mar.* vii. 32, 33. being deſired to *put his Hands*, he *touches him*. So he alſo did. Luke xiii. 13. And it was ſo uſual a thing to lay Hands in order to heal, that our Saviour foretells, *that thoſe that believe in his Name, ſhall lay Hands on the Sick, and that the Sick ſhall recover*. Mar. xvi. 18. And accordingly, *Ananias* lays his Hands on *Paul*, that he might receive his Sight, *Acts* ix. 13. 17. And *Paul* praying, and laying his Hands on *Publius*'s Father, healed him, *Acts* xxviii. 8. The Apoſtles laid their Hands on the Seven Deacons, when they had pray'd, tho' they were choſen and appointed by the Multitude, *Acts* vi. 1,—7. Farther, that laying on of Hands was uſed in conferring the Holy Ghoſt, is plain from many Places of Scripture; *See Eſſay* the *1ſt* and *2d*. The Sum of all this is, that the laying on of Hands will not by any Means neceſſarily denote Ordination, ſince it denotes ſo many other things.

And that *ſending forth* does not ſignifie Ordination, is plain from the following Places. The Apoſtles, when they heard that the *Samaritans* had received the Word of God, *ſent unto them Peter* and *John*, Acts viii. 14. When the Brethren knew, that the *Græcians* went about to ſlay *Saul*, they brought him down to *Ceſarea, and ſent him forth to Tarſus*, Acts ix. 30. When Tidings came to the Church, which was at *Jeruſalem*, of the great Converſion

ſion of the *Grecians* at *Antioch*, they *ſent forth Barnabas*, who was a Prophet, that he ſhould go as far as *Antioch*. Acts xi. 22.

Some have thought, that the laying on of Hands on *Barnabas* and *Saul*, was to give them the Holy Ghoſt; but that can't be, becauſe they are ſaid to have *been full of the Holy Ghoſt long before*, Acts ix. 17. Acts xi. 24.

And if we will allow the Scripture to explain it ſelf, this *Separating*, *Faſting*, *Praying*, *Laying on of Hands*, *and Sending forth*, was neither Ordination, nor conferring the Holy Ghoſt on them; but only a recommending them by the Church to the Grace of God. For we read, that *when Paul and Barnabas had fulfilled the Work for which they had been ſent forth, they returned to Antioch, from whence they had been* RECOMMENDED TO THE GRACE OF GOD. *Acts* xiv. 26. Which with St. *Luke*, is an Expreſſion equivalent with *Separating* them *by Faſting, Praying, Laying on their Hands, and Sending them forth*, Acts xiii. 2, 3. And this was a Cuſtom repeated by the Church on a like ſolemn Occaſion. For when *Paul* ſet out for *Antioch* with *Silas*, on his ſecond Peregrination, *They were* RECOMMENDED BY THE BRETHREN UNTO THE GRACE OF GOD, *Acts* xv. 40. The very ſame Expreſſion, which we juſt now obſerv'd St. *Luke* us'd to denote, the Praying, Faſting, and Laying on

of

of Hands, and ſending forth *Barnabas* and *Saul*: Acts xiii. 3. And no Doubt of it, deſcribes here the ſame Actions on *Paul* and *Silas*, as it does on *Barnabas* and *Saul*, Acts xiii. 2, 3.

I can't but think, that St. *Paul*'s Story, as it has been here repreſented, lies in a natural and undiſturbed Order; worthy and becoming the Wiſdom of Providence, in directing the remarkable Steps of this Great Apoſtle, who muſt be allowed to have been freer from Humane Imperfections, more highly favoured of God, and more ſerviceable to the recovering Mankind to his Faith and Fear, and their own true Happineſs and Salvation; than any Man, that ever liv'd in any Age of the World. And I can't but think, on the other Hand, that without this Clue, St. *Paul*'s Hiſtory is extreamly perplex'd and intricate. For if it be ſuppoſed that he was made an Apoſtle at his firſt Converſion, He was made an Apoſtle without ſeeing the Perſon of Chriſt, without receiving any Apoſtolical Commiſſion, or the Revelation of any Doctrine from him; much leſs of the Goſpel that he was to preach to the Idolatrous Gentiles; or without being ſent to thoſe Gentiles, of whom alone he was the Apoſtle: Without preaching to them till at leaſt Ten Years after he was their Apoſtle:

ſtle: And without teſtifying or exerciſing any of the Powers peculiar to an Apoſtle, in all that Time. He muſt on this *Hypotheſis* likewiſe be ſuppoſed to have ſeen the other Apoſtles at *Jeruſalem*, without communicating to any of them his Character, the Doctrine he preach'd, or the Succeſs he met with: Nay, and without being own'd by them as ſuch: Or ſo much as receiv'd the firſt Time by them, even as a Diſciple; till they were certified by *Barnabas* that he was one: Though that was Three Years after his Converſion. It muſt likewiſe on this Suppoſition, have been about Ten Years after his Converſion, before he was called *Paul*, the Name he uſed on his being the Apoſtle of the Gentiles. And we muſt alſo ſuppoſe him, tho' an Apoſtle, to have been placed after *Barnabas*, (who was no Apoſtle at that Time,) by St. *Luke*, the great Friend and Companion of St. *Paul*; and to have been ſought out by *Barnabas*, and in ſome Meaſure adviſed and directed by him, where to go, and what to do, in the Diſcharge of his Apoſtolical Office. Each of theſe Suppoſitions is Load enough to ſink the *Hypotheſis* of *Paul*'s being an Apoſtle at his firſt Converſion, much more all of them put together. And moſt of them, are in a great Meaſure as much againſt the Suppoſition of his being made an Apoſtle, at the

firſt

firſt Time of his being at *Jeruſalem* after his Converſion.

Beſides, If he was an Apoſtle before the ſecond Time of his being at *Jeruſalem*, what can be the Meaning of Chriſt's ſending him at that Time to the Gentiles, to whom, upon this Suppoſition, he was ſent before? What was the Work, to which the Spirit, in the Mouth of the Prophets of the Church of *Antioch* ſaid he had called him? And to which he was then ſolemnly to be ſeparated? When was *Barnabas* declared to be an Apoſtle of the Gentiles, if not at this Time? And if he was at this Time, how could *Paul*, who was called jointly with him, be called at any other? How came they then to go to the Idolatrous Gentiles, if he or they had been with them before? And how came he, after going to them, and returning to the ſame Church, to rehearſe how God had opened the Door of Faith to thoſe very Gentiles? How comes St. *Paul* then immediately to exerciſe all the Apoſtolical Powers among them, and afterwards return to the ſame Churches, and go on farther among the Gentiles? And at laſt after this, to write ſeveral Epiſtles to them? without our ever hearing the leaſt Word of all this concerning him before? And how comes he only, the third Time of his being at *Jeruſalem*, (i. e. four or five Years after his ſecond time of being there) or which is the ſame Thing, of ſeeing this Viſion firſt) to have communica-

ted the Goſpel of the Gentiles, to *Peter*, *James*, and *John*? and to them but privately? And to have been then, together with *Barnabas*, firſt received, and owned at *Jeruſalem* by thoſe Pillars of the Church, as a Fellow-Apoſtle?

FINIS.

IV

ESSAY

ON THE

DECREE,

ACTS xv. 23——30.

LONDON,
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ESSAY IV.

On the Epiſtle, or Unanimous Judgment, of the Apoſtles, Elders and Brethren at Jeruſalem, *to the Brethren of the* Gentiles *in* Antioch, Syria *and* Cilicia, *about their abſtaining from Things offered to Idols, from Blood, from Things ſtrangled, and from Fornication.* Acts xv. 23——30.

IN a former Eſſay, I endeavour'd to explain, what is meant by the Apoſtles, Elders and Brethren, who aſſembled together to make the Decree, in the 15th Chapter of the *Acts of the Apoſtles*; and the Nature and Form of that Decree. I will here endeavour to explain the Matter and Subſtance of it ſhortly; And then ſhew, more at large, to whom it was addreſs'd.

I chooſe to do it the rather, becauſe many ſerious Chriſtians, and learned Divines entertain Scruples from this Decree, which ſeem to me to be altogether unneceſſary; and are very troubleſome in Private Life: Eſpecially as the Way of Eating is now order'd in all the Countries of *Europe*. And as many ſerious Chriſtians are full of Scruples on this Head, ſo the more Learned have been always extreamly divided in their Sentiments of the Way, by which theſe Scruples ſhould be removed; without any of them, in my Opinion, having hit on the Right. Others have taken Occaſion from this Decree to make great Exceptions to the Chriſtian Religion itſelf; as neither giving us the Liberty, from the Laws of *Moſes*, that it pretends; or that Reaſon itſelf would indulge. And that conſequently it neither is that free or reaſonable Service, that its Votaries have repreſented it to be. So that this Decree has been thought a Law binding all Chriſtians, and at all Times, by ſome; and only binding all Chriſtians for ſome Time, and under certain Circumſtances, by others. Some alſo have thought all theſe Things unlawful in their own Nature; and others have taken an Handle from hence to repreſent them all as indifferent: Whilſt the Enemies of Chriſtianity

Chriſtianity have endeavour'd to repreſent this Decree, not only as unworthy of Chriſtianity, by forbidding Things indifferent; but have endeavour'd to turn it into Ridicule, for mixing the Prohibition of Things in their own Nature indifferent, with the Prohibition of Things in their own Nature unlawful. So ſingularly unhappy has this Decree been above all other Parts of Scripture; and ſo entirely have the Divines, and indeed, the *Greek* and *Latin* Churches, been divided about it.

On the other Hand, I hope to ſhew, that this Decree is ſo far from binding Chriſtians at all Times; or all Chriſtians under certain Circumſtances, for ſome Time; that it never related to any Chriſtians, but ſuch as became Converts to Chriſtianity from having been Proſelytes of the Gate; and to them only, whilſt the *Jewiſh* Polity laſted. And therefore that it has abridg'd the other *Gentile* Chriſtians, of none of that Liberty, that Reaſon and the Goſpel ever pretended to give; that it contains no Precepts of an heterogeneous Nature to thoſe, to whom it was addreſs'd; Nor gives the leaſt Handle to Chriſtians now, to think the Matters forbidden in this Decree, to be either all of them unlawful, or all of them indifferent. If the Interpretation I ſhall advance, will anſwer what I here

propoſe, it will have Advantages, that no other Scheme has, which I have yet met with. For tho' Dr. *Spencer* has writ on this Subject with more Learning and Invention, than any other, and has been ſince generally followed by the ableſt Divines; yet I think he has left it in the State, he ſays, he found it, when he tells us; *Quod Theologi plerique omnes in eo explicando Conatu irrito laboraſſe, & Difficultates in eo contentas non tam ſolviſſe, quam evitaſſe, videantur. In Pref. Diſſert. in Loc. in Lib. de Leg. Heb. Rit. p.* 471. *Edit. Cant.* Which Aſſertion he endeavours afterwards to prove, *Lib.* 2. of the Five moſt celebrated Hypotheſes of Divines about it.

However if this Learned Man has miſtaken the Perſons to whom the Letter that contains this Decree is addreſs'd, by which he has been lead into an entire Miſtake of the Grounds and Reaſons on which it went; and of the Meaning of ſeveral Paſſages in the Chapter, where it occurs; yet he has with great Learning and Judgment, explain'd the Matter and Subſtance of it. So that he has not only remov'd the Rubbiſh (which encumber'd this Decree) with great Labour and Skill: But has laid a ſolid Foundation to build on: Unhappy as, in my Opinion, he himſelf has

has been in raiſing the Superſtructure. I entirely concur with him in the Explication, he gives of the Parts of this Decree. I ſhall, therefore, but juſt mention what I underſtand by them, and refer the Reader to his Learned Diſſertation for a fuller Explication and Proof of the Meaning of them. And, indeed, it were to be wiſh'd, that every one, who makes the Bible his Study, would not only read this Diſſertation, but his incomparable Book: Where if a little Indulgence be given to the Stiffneſs that prevail'd in the Time, when he writ, and to ſome Favourite Opinions; the Reader will find nothing to diſtaſte Him: And an immenſe Treaſure of Learning, mixed with a great deal of Wit and Judgment; diſpoſed in a neat and accurate Manner; and expreſs'd with all the Clearneſs, Life and Elegance imaginable.

By *Things offer'd to Idols*, I then underſtand any Meat or Drink devoted or offer'd to an Image or Idol; but eſpecially ſuch, as had been offer'd to an Idol, in the Idol's Temple.

By *Blood*, I mean the Blood ſeparated from the Fleſh, (which was generally done in the greater Beaſts only; ſuch as Sheep, Oxen, Lambs, Goats, Kids, *&c.*) either drunk by itſelf, or mingled with

That theſe Four Prohibitions were made by *Moſes* to the Proſelytes of the Gate, and at One Time and Place, will appear from the 17th and 18th Chapters of *Leviticus*. And in this I have Dr. *Spencer* with me. *Cap.* 3. *Diſſert. in Loc. Sect.* 4. *verſ. fin. p.* 503. The *Eating Things offer'd to Idols*, is forbid in the 17th Chapter from the 1ſt Verſe to the 8th: Where great Care is taken, leſt the Children of *Iſrael* ſhould eat of any of the Sacrifices or Offerings unto Devils or falſe Gods; by commanding them to eat of no Fleſh (that was allow'd to be offer'd in Sacrifice) whoſe Blood was not firſt offer'd to the God of *Iſrael*, at the Door of his Tabernacle: The Heathens not eating any Meat, that had not been offer'd to Devils or falſe Gods, ſome way or other: And that, they thought, they did, if they either ſhew'd it to their Gods, or offer'd them all the Blood, or any Part of it. Now that the *Iſraelites* might not either Uſe this Idolatrous Rite themſelves, or eat of any Beaſt, that had been thus offer'd; They were order'd to kill no Beaſt in the Field, that they deſign'd to eat, but ſlay it at the Door of the Tabernacle, and offer the Blood to God: Whereby the Eating of any Thing offer'd to an Idol was moſt effectually prevented. Since by this Means they could eat nothing,

that

that had not been firſt offer'd to God. And then as the Eating Things offer'd to Idols is forbid the *Iſraelites*, and the Method, which is to prevent it, thus enjoyned them, from the 1ſt to the 8th Verſe; ſo it is forbid to the Proſelytes of the Gate, from the 8th to the 10th Verſe. I muſt deſire the Reader to peruſe the Fourth Section of the Third Chapter of *Spencer*'s Diſſertation on this Subject: And the Firſt Section of the Eleventh Chapter of his Second Book, *De Leg. Hebr. Rit.* However tho' *Grotius* as well as *Spencer* is of Opinion, that the 8th and 9th Verſes are meant of a Proſelyte of the Gate; yet moſt Interpreters think, They are meant of a Proſelyte of Righteouſneſs: Among which is Dr. *Patrick*, the late *Biſhop* of *Ely*; whoſe learn'd Commentary is ſo generally eſteemed. See *Patr. in Loc.* But I think to ſuppoſe the 8th and 9th Verſes to relate only to a Proſelyte of Righteouſneſs, is making the Law contain'd in theſe Verſes a needleſs Repetition: Since the General Law, that ſays, *One Law ſhall be to him that is home born, and unto the Stranger, that ſojourneth among you*, Exodus xii. 49. would have entirely ſuperceded this Repetition, and made it altogether unneceſſary.

Blood

Blood is expreſsly forbid to the Proſelytes of the Gate, as well as to the *Iſraelites*; from the 10th Verſe to the 13th.

Things ſtrangled are as expreſsly forbid to the Proſelytes of the Gate as to the *Iſraelites* in the 13th Verſe. For there the Blood of any Fowl or Beaſt, that was caught in Hunting; is forbid to be eat in it; and is order'd to be pour'd on the Ground, and cover'd with the Duſt. And that this relates to the Eating the Fowl or Beaſt (with the Blood in it or) ſtrangled, is plain, becauſe theſe are the Creatures that uſed to be ſtrangled, as Partridges, Hares, *&c*; and becauſe it immediately follows the Prohibition of Eating Blood. For unleſs this Prohibition be underſtood of Blood kept in the Body of the Beaſt or Fowl, it is but the ſelf-ſame Prohibition, with that in the former Verſe: Which can't be ſuppoſed.

Fornication or Uncleanneſs of all Sorts, Or all Abominations or abominable Cuſtoms of the Nations, by which they might defile themſelves either after the Manners of *Egypt* or *Canaan*, i. e. All Kinds of Uncleanneſs, are forbid, the Proſelytes of the Gate from the 1ſt Ver. to the end of the Chapter. In this too I have *Spencer* with me. The 26th Verſe is expreſs to this Purpoſe. *Ye ſhall therefore keep*

my

my Statutes, and ſhall not commit any of theſe Abominations, neither any of your own Nation [i. e. neither an *Iſraelite* born nor a Proſelyte of Righteouſneſs, who becomes one of your Nation, and for whom there is but one Law with the *Jew*) *nor the Stranger that ſojourneth among you,* [i. e. the Proſelyte of the Gate.] And the Reaſon that is given in the 27th and 28th Verſes, why neither any of the *Jewiſh* Nation, nor the Stranger that ſojourneth among them ſhould commit any of theſe Abominations, is: For *all theſe Abominations have the Men of the Land done, which were before you, and the Land is defiled. That the Land ſpue not you out alſo, when ye defile it; as it ſpued out the Nations that were before you.* Now if all the Uncleanneſs and Abominations forbidden in the former Part of the Chapter, were unlawful even to the Nations that inhabited *Canaan*; how much more muſt They have ſo been to the Strangers that ſojourn'd among Them? And therefore if any of Them did commit any of theſe Abominations, *They were to be cut off*, Ver. 29.

The Proſelytes of the Gate, were no doubt of it, forbid other Things by the Law of *Moſes*; yet They were ſuch as the Law of Nature forbid too, as Idolatry, Theft, Murther, Adultery, Falſe Witneſs, &c:

&c: and which could not be committed without the moſt manifeſt Injury to Society, or at leaſt that Form of it, that was ſettled among the *Jews*. But as theſe could admit of no Debate among the Enquirers at *Antioch*; ſo there could be no room for a Queſtion or Anſwer concerncerning Them. And it is true too, that the Proſelytes of the Gate were to abſtain from many other Things, that were no more unlawful in Themſelves, than Things ſtrangled and Blood. Yet that was not by *Moſes*'s Law, but by Uſage and Cuſtom, or by Agreements of the *Jewiſh* Government with Them, when that Government was in flouriſhing Circumſtances: Which it was very far from being at this Time. Mr. *Selden*, according to his particular Dialect, mentions theſe Things, as forbid Them, *Nec Jure Naturali, nec Jure Gentium Imperativo, ſed Interveniente. Seld. de Jur. Nat. Heb. Lib.* 2. So that theſe could no more Occaſion a Queſtion or a Debate, than the other.

However as my Hypotheſis ſuppoſes Things offer'd to Idols, Blood, Things ſtrangled, and Fornication to have been expreſsly forbidden by *Moſes* to the Proſelytes of the Gate; I muſt deſire my Reader to peruſe a Paraphraſe and Notes on the 17th Chapter of *Leviticus*; (which I have annex'd by way of Appendix, before he goes

goes any farther;) where I take Three of theſe Prohibitions to be contain'd. As to the Fourth, *viz. Fornication*, which is contained in the 18th Chapter, It is ſo expreſsly forbid to the Stranger that *ſojourned* among them, that I believe, what I have ſaid of that already, will be ſufficient. I have given this Paraphraſe of the 17th Chapter the rather, becauſe I find the learned Dr. *Patrick*, late Biſhop of *Ely*, to have been of a different Opinion in his Commentary on this Place. And tho' Mr. *Pyle* comes nearer to the Senſe of this Chapter, in my Opinion, in his late excellent Paraphraſe on the Pentateuch, yet I apprehend he has not exactly hit it; eſpecially in ſome of the Verſes. Whether I have been more fortunate, I muſt leave to the Reader to judge; after he has conſider'd the Notes, by which I endeavour to ſupport the Senſe, I have given to the Chapter, in my Paraphraſe. For I think a Paraphraſe of ſuch unconnected Laws, given in the Early Ages of the World, and tranſlated from a Dead Language, cannot ſupport it ſelf by a Bare Reference to the Text; without the Aſſiſtance of Notes, to prove that to be the true Meaning of the Text, which the Paraphraſe repreſents to be contain'd in it.

Perhaps

Perhaps ſome may enquire, why *Moſes* ſhould forbid theſe Four expreſsly to the Proſelytes of the Gate. And ſince the giving an Anſwer to this Queſtion may be of ſome Uſe in Our Enquiry, tho' it does not fall ſo directly under it; My Opinion is, that They were forbid them, as the Things, that were at that Time, the Chief Inticements, Concomitants, or Symptoms of Idolatry. Now as renouncing Idolatry, and worſhipping the One True God, was the only Reaſon, why any could juſtly deſire the Privilege of being a Proſelyte of the Gate, and the onely Reaſon, why the *Jews* could grant It (For They were not to ſuffer an Idolater to live, he being guilty of High-Treaſon under a Theocracy) ſo *Moſes* expreſsly forbid Them the Uſe of theſe Things, as what uſed to be the Things, that chiefly accompany'd Idolatry, that might make them look like Idolaters, or tempt them, or the *Iſraelites*, among whom they were to live, actually to become guilty of that Crime. If *Spencer*'s Diſſertation on this Place of Scripture be read with this View, It may, in my Opinion, be read with great Uſe; Eſpecially the Third Chapter: For what he there aſſigns (groundleſs in my Apprehenſion) as the Reaſons, why the Council forbid theſe Things to the Chriſtians, are, I believe, the true Reaſons,

ſons, why *Moſes* forbad them to the Proſelytes of the Gate.

Having thus explained all the Terms of the Decree, I will endeavour to prove, that it related onely to ſuch, as were converted to Chriſtianity from being firſt Proſelytes of the Gate. And I think that may be fully prov'd from the following Conſiderations.

I. From *the Place, where the Queſtion aroſe*, that gave Occaſion to the Decree: *Antioch* in *Syria*, the firſt Chriſtian Church of Proſelytes of the Gate. That there was a famous *Jewiſh* Univerſity in this City, and that It was full of the Proſelytes of the Gate, we learn from *Joſephus*, and the *Roman Laws*. See *Grot. in Proleg. ad Luc.* Theſe Proſelytes of the Gate had been firſt converted to Chriſtianity by the Men of *Cyprus* and *Cyrene*, who were among thoſe, that were diſpers'd on the firſt Perſecution that enſued *Stephen*'s Martyrdom, and are called *Grecians*, Acts xi. 20. It ſhould be read Ἕλληνας and not Ἑλληνιστὰς, and ſhould have been render'd *Gentiles*, not *Grecians*. See the Abſtract. Theſe are taken Notice of by St. *Luke*, as the great Harveſt of the Proſelyte Converts, that enſued on the Converſion of *Corne-*

lius

nelius and his Family, who were the firſt Fruits of theſe *Gentiles*.

This Reading and Verſion reſtores good Senſe and Order to St. *Luke*'s Hiſtory, and Force to his Remark. For then it ſtands thus: " Having enter'd on the Hiſtory of " the Converſion of the Proſelytes of the " Gate in the Account of *Cornelius* and his " Family, Chapter the 10th; and having " given an Account of the Expoſtulation " of Thoſe, that were of the Circumciſi- " on, with Him, on that Account, *Chap.* " xi. *to ver.* 4; of *Peter*'s Juſtification " from *Ver.* 4. *to ver.* 18; and of their " Acquieſcence, on ſeeing plainly, that God " had then granted, or begun to grant, " Repentance unto Life unto the *Gentiles*, " [i. e. the Proſelytes of the Gate, *Ver.* 18.] " immediately adds, *Ver.* 19. That upon " this, tho' they, that were ſcatter'd abroad " upon *Stephen*'s Perſecution, had hitherto " onely preach'd to the *Jews*, notwith- " ſtanding that they had travell'd as far " as *Phenice*, and *Cyprus*, and *Antioch*; " (ſome of which were Men of *Cyprus* " and *Cyrene*) yet on the Occaſion of the " former Tranſaction, in relation to *Cor-* " *nelius* and his Family, and the Acqui- " eſcence of the Whole Church at *Jeruſa-* " *lem* in it, They being at *Antioch*, now " begin to ſpeak unto the *Gentiles*, [i. e. the ſame Sort of *Gentiles*, that had been diſ-

courſed

courſed of in all this and the preceding Chapter, *i. e.* Proſelytes of the Gate. But where is the Order of St. *Luke*'s Hiſtory, if [Ελληνιστὰς,] *Grecians* be the true Reading? Since his Hiſtory will then go backward, and after giving an Account of the Converſion of Proſelyted *Gentiles*, return to the Hiſtory of the Converſion of *Helleniſt Jews*. And how will *Grecians*, i. e. *Helleniſt Jews*, or *Jews* that ſpoke *Greek*, ſtand oppoſed to *Jews*? Ver. 19. Will it be good Senſe to ſay, "That the "Men of *Cyprus* and *Cyrene* who had in "their Travels as far as *Antioch*, ſpoke hi-"therto, to none but the *Jews onely*, ſpoke "now to the *Jews?*" Or would it be of any Moment for St. *Luke* to have ſaid, "That "They, who before had ſpoke to *Jews* "that uſed the *Hebrew* as their Mother "Tongue, now firſt ſpoke to *Jews* that "uſed the *Greek?*" If that was true, as it is not. Or where will be the Force of the Remark, that is plainly introduced on the Story of the Converſion of *Cornelius*; and which according to the Common Reading and our Verſion, muſt be this? *viz.* "That thereupon, The Men of *Cyprus* "and *Cyrene* converted *Helleniſt Jews*, "who had been converted before in "great Multitudes, *Acts* vi. 1. So that We may be fully aſſured, that Ελληνας,

Gentiles, is the true Reading and Rendring of the Place.

Upon the News of the Succeſs which the Men of *Cyprus* and *Cyrene* had met with among theſe Proſelytes of the Gate at *Antioch*, being brought to the Ears of the Apoſtles, who continued at *Jeruſalem*, (notwithſtanding the Perſecution, to look out and conſult for the Good of the Church) They according to their Uſual Vigilance, ſend *Barnabas* thither; a Man peculiarly ſuited to exhort theſe People; being not onely a *Prophet*, as we learn from, *Acts* xiii. 1. But A GOOD MAN [Ἀνὴρ ἀγαθὸς, *i. e.* a Man of a Sweet and Benign Temper, not like to lay greater Burdens on the Proſelyte Converts, than were neceſſary] *and full of the Holy Ghoſt, and of Faith*, Acts xi. 23, 24. He finding more Buſineſs among them, than He could go through, goes to *Tarſus*, to find *Saul*; and bringing Him with Him to *Antioch*, They *for a whole Year taught much People there*, i. e. great Numbers of Proſelytes of the Gate. Inſomuch that not taking the Name of Brethren upon Them, which They did not know, whether the *Jewiſh* Chriſtians, who took the Name of Brethren to themſelves, *Acts* xi. 1. would allow Them; conſidering their Prejudices againſt Them, whom they treated as Strangers; They take

take a new Name on themſelves, *viz.* That of Chriſtians (from Chriſt their great Maſter, according to the *Greek* Cuſtom, as we ſee was the Caſe in *Pythagoreans*, *Platoniſts*, *Ariſtotelians* and *Epicureans*, &c.) *Ver.* 26. (agreeably as ſome think to the Prophecy,) *Iſa.* lxv. 15. Tho' afterwards the Appellation of Brethren is given them by the Church of *Jeruſalem*, on a full Conſideration of their Caſe, *Acts* xv. 23.

And as we don't read of any *Jewiſh* Converts in this Church, ſo we never read of any idolatrous *Gentiles* converted here; either before *Barnabas* and *Saul* were ſent on this Work of converting the *Gentiles*, when to be ſure no Idolatrous *Gentiles* had been converted (as may appear even from *Acts* xiv. 27. And which as I think I have proved beyond Exception in the Third Eſſay) nor after their Return to this Church from that Work. Nor indeed do we then hear of their converting Any; But onely of their abiding *long time with the Diſciples*; Inſtructing Them, that were already Diſciples or Chriſtians, more fully in the Doctrines of Chriſt, *Acts* xiv. 28.

And indeed this Church ſeems to me, to have been at firſt deſign'd by God, in His Providence, and continued all along, as a Church made up of Pro-

ſelytes of the Gate, to prepare *Paul* and *Barnabas* for preaching to the Idolatrous *Gentiles*, as well as the *Jewiſh* Chriſtians, for receiving the News of whole Churches being made up of ſuch, as had been Idolatrous *Gentiles* (which was very Surprizing if not Shocking to many of Them at firſt, and eſpecially to underſtand, that They were to receive Them in the Lord) and to be in ſome Sort, if I may ſo expreſs it, the Mother Church of the Idolatrous *Gentiles*; as *Jeruſalem* was of the *Jews*. For as the Apoſtles and Apoſtolick Men were ſent from the Church of *Jeruſalem* to convert *Jews*, *Samaritans*, and Proſelytes of the Gate; to which afterwards They Return, to give an Account of their Succeſs: So were the Apoſtles, *Barnabas* and *Saul*, ſent on their firſt Peregrination by the Church of *Antioch*, to convert the Idolatrous *Gentiles* to the Faith; *Acts* xiii. 2, 3, 5. and Return thither at the End of it, and *Rehearſe all that God had done with them*, Acts xiv. 26, 27. So likewiſe *Paul* and *Silas* are ſent out by the ſame Church, on *Paul*'s Second Peregrination, *Acts* xv. 40. (and perhaps *Barnabas* and *Mark* too, *Ver.* 39.) And at the End of this Second Peregrination, They went to *Antioch*, *and ſpent ſome Time there*;

Acts

Acts xviii. 22, 23. not barely to ſtay with their Chriſtian Friends, but in all Likelihood to rehearſe, what God had done with Them, in this Second Peregrination; as They had done in the firſt. From hence *Paul* likewiſe departs to his Third Peregrination, *Ibid.* and in all Probability recommended by the Church to the Grace of God, as in the two former. And as it is highly proble, that after *Paul*'s firſt Impriſonment at *Rome*, He came to *Jeruſalem*, Heb. xiii. 19, 23. So it is very probable, He might from thence go to *Antioch*; as He did every other Time, He went up to *Jeruſalem*, after commencing an Apoſtle; and might from thence probably ſet out on that Fifth Peregrination, which, as we gather from other Places of Scripture, He went upon; tho' St. *Luke* does not carry the Hiſtory of St. *Paul* ſo far. See the Abſtract.

From all theſe Conſiderations it appears, that the Church at *Antioch* was a Church compoſed of Proſelytes of the Gate; and that therefore the Queſtion and Decree muſt relate to Proſelytes of the Gate who were become Chriſtians.

II. This accounts *for the Riſe of the Queſtion.* For it does not ſeem probable that Any of the *Jews* ſhould firſt of all

 pretend

pretend, that Idolatrous *Gentiles*, out of *Paleſtine*, and that never dwelt or ſojourned in it, tho' converted to Chriſtianity, ſhould be bound by *Moſes*'s Law: Who never thought it extended beyond the *Jews*, (i. e. *Jews* born, or ſuch as would become *Jews*) or ſuch as would live or ſojourn in *Paleſtine*, and were entitled to certain Privileges when They lived or ſojourned there. On which Account we do not find the Zealots among the *Jewiſh* Chriſtians, *Acts* xxi. 20, 21. concerned at all, at what *Paul* had taught the *Gentiles*; but onely at what They thought, He had taught *the* Jews, *that were among the* Gentiles. But conſidering the Notions, They then had, it might eaſily come into their Heads, that the Proſelytes of the Gate, who were never admitted to live or ſojourn in *Paleſtine* without ſubmitting to ſome of the Laws of *Moſes*, nor to a full Communion with the Church of the *Jews*, without ſubmitting to all thoſe Laws; ſhould not be admitted to a full Communion with the Chriſtian Church, and Themſelves, as a Part of It, but on the ſame Terms. This ran in all Their Heads, on *Peter*'s firſt converting *Cornelius* and his Family. For *Luke* tells us, They ſaid to *Peter*, *Thou wenteſt in unto Men uncircumciſed*, i. e. Proſelytes of the

the Gate. And notwithſtanding that *Peter* had ſatisfied them all for the preſent, yet this Notion was apt to Recur among ſome of Them. And tho' perhaps They might carry this Matter farther, and make this afterwards a Queſtion about the Idolatrous *Gentiles*, in the ſecond Inſtance; yet it is not likely that They made it one about Them, in the firſt. Error, like Vice, grows and is fruitfull. A Leſs Error, like a Smaller Fault, will lead Men into greater. But People do not uſually at once run into the greateſt Vices or Abſurdities. And indeed I have ſome doubt, whether The Zealots ever inſiſted on the Neceſſity of the Idolatrous *Gentiles* obſerving the Laws of *Moſes*, As They did in relation to the Proſelytes of the Gate. I rather believe, They endeavoured by Artifices from falſe Philoſophy, and by an Addreſs to their Fears, and ſenſual Pleaſures, to entice and draw them into a Compliance with it. This at leaſt appears to me, on an attentive Reading the Firſt Epiſtle to the *Corinthians*; and I think may be pretty obvious to Any One, on reading *Gal.* vi. 12, 13.

III. This is the more probable from the Perſons, that moved the Queſtion at *Antioch*: *Some of the Sect of the* Phariſees,

riſees, *that believed.* Such at leaſt were thoſe, who abetted them at *Jeruſalem*, Acts xv. 5. And moſt likely ſome of the very Zealots of that Zealous Sect. Their conſtant Opinion was, that no Perſons ſhould be admitted to live quietly among them, on the bare Terms of Proſelytiſm; much leſs be admitted to be *Jews*, without fully Embracing their Religion, and being Circumciſed: As may be ſeen on two great Occaſions, in *Joſephus*, *Antiq. L.* 20. *c.* 2. *Vit. Joſeph. p.* 1007. *B. p.* 1010. *c.* -- and *Selden de Jur. L.* -- *c.* ---. Whilſt others thought much leſs would do. So that it appears from the very Perſons, that moved the Queſtion, as well as the Place, where it was moved; that this in all Probability was the Queſtion now firſt moved in the Chriſtian Church: *viz.* Whether the Proſelytes of the Gate, who as the Zealots pretended, could not ſo much as live among Them, much leſs be thought *Jews*, without Circumciſion; could ever be allowed to be a Part of the Church of Chriſt without it? And becauſe the Holy Ghoſt had given a full Deciſion in the Caſe of *Cornelius*, that they ought (as we ſhall ſee more fully preſently) therefore theſe Men come with a pretended Authority from the *Apoſtles*, *Elders and Brethren*

at

at *Jeruſalem*; not putting it on the Merit of the Cauſe, after ſuch a full Deciſion by the Holy Ghoſt to the contrary; but on a pretended New Revelation, made ſince to the Apoſtles at *Jeruſalem*, and now brought by Them as Meſſengers of the Church of *Jeruſalem*, to the Church of *Antioch*. Every One will ſee, that this muſt have been naturally the firſt Queſtion, that theſe Zealots at *Jeruſalem* were like to ſtir in the Church, whatever Queſtion they might from thence raiſe afterwards in Relation to the Idolatrous *Gentiles*, when they became acquainted with the News of their Converſion.

So that this Hypotheſis accounts well for the Riſe of the Queſtion, whether we conſider the Queſtion itſelf, the Perſons that moved it, and the Place where, and conſequently the Perſons, about whom, it was moved. But I think my Hypotheſis will be proved more unanſwerably from the Conſiderations that follow. For,

IV. This Hypotheſis alone *agrees with ſeveral Things, that occur in the Debate.*

1. With *Peter*'s *Argument*, which is entirely taken from the Proſelyted (not from the Idolatrous) *Gentiles* Converted

to

to Chriſtianity. For his Argument (which we find from the 7th Verſe to the 12th) is this. " God in the Caſe of *Cornelius*, (the only Caſe referr'd to in *Peter's* Speech) " has born witneſs to the Pro- " ſelytes of the Gate, or declared them " Acceptable to Him upon the Terms of " Proſelytiſm; (*i. e.* The Obſervance of " theſe Four Precepts, tho' they did not " obſerve any of the other Laws of *Mo-* " *ſes*) by giving Them the Holy Ghoſt, " as He did to Us at the Beginning, with- " out any Difference; thereby ſhewing, " that He had purified their Hearts by " Faith, whom we all Uſed to think Un- " clean, and whom You Zealots ſtill conti- " nue to think ſo; Therefore let Thoſe " Terms, and no more, be requir'd of the " Proſelytes of the Gate converted to Chri- " ſtianity at *Antioch.*" Here the Concluſion is well drawn from the Premiſes. But it would be no Argument to ſay, The Holy Ghoſt, or God by the Holy Ghoſt, has declared the Proſelytes of the Gate (obliged by a particular Law to Certain Abſtinences) Acceptable to Him, on the Terms of Faith, and theſe Abſtinences, and no other; Therefore let us Enjoyn Idolatrous *Gentiles* to theſe Abſtinences, who were never obliged to them before.

2. It

2. It agrees with *James's Quotation from* Amos (which He brings to enforce *Peter's* Argument, and to ſhew, how agreeable his Senſe was to a Prophecy in that Prophet) which Relates only to the Proſelytes of the Gate, as far as St. *James* makes uſe of it. *After this I will return, and will build again the Tabernacle of* David *which is fallen down* [*by raiſing up* Chriſt *to ſit on* David's *Throne*, Acts ii. 30.] —— *That the Reſidue of Men might ſeek after the Lord.* It is in the Prophet, *That They may poſſeſs the Reſidue of* Edom [*i. e.* the worſt Enemies of *Iſrael*, or a Remnant of the moſt Profligate and abandoned Idolaters] *And all the* Gentiles, *on whom my Name is called*, i. e. all the Proſelytes of the Gate; or by far the greater Part of Them. The Senſe of the Prophecy being this, and therefore very Applicable to *James's* Purpoſe; That after Chriſt was ſet on *David's* Throne, not onely a Remnant of the Moſt abandoned Idolaters ſhould become his Subjects, but all the *Gentiles, on whom my Name is called*, Or who are called by my Name, or call upon my Name; *i. e.* the Proſelytes of the Gate: Who generally became Chriſtians, where Chriſtianity was preached: Being by far the beſt prepared of Any to receive it, not onely

onely as They were free from Idolatry on the One Hand, but as They were likewiſe free from Superſtition on the Other. For as St. *James* adds; *Known unto God are all his Works, from the Beginning of the World.* Before *Cornelius*'s Converſion, there were but a few ſingle Perſons among the *Gentiles*, that feared God; *Melchizedeck*, *Jethro*, *Job*, &c: But God deſigned all along *to viſit the* Gentiles, *to take out of them* A PEOPLE *for His Name*, [or, for His Honour] And He, who knew this from the Beginning, pointed it out to the *Jews*, by ordering ſuch Perſons to be received among them on their Worſhipping God, and Abſtaining from theſe Prohibited Things; and Yet more fully by Sending down the Holy Ghoſt on them, on His firſt viſiting the *Gentiles* by *Peter:* As we ſhall ſee more clearly by and by.

3. Agreeably hereunto is *James*'s *Expreſſion* alſo, *when He comes to ſum up the Matter* [διὸ ἐγὼ κρίνω] *wherefore my Sentence* [or my Opinion or Judgment] *is, that we trouble not them,* WHICH FROM AMONG THE GENTILES, ARE TURNED UNTO GOD: The very Deſcription of a Proſelyte of the Gate at that Period: Who were turned from *theſe Vanities unto the Living God*; and being

ing already turned unto God, when they are converted to Chriſtianity, They are not then Said to be turned Unto God, from Idols, as the *Theſſalonians* are ſaid to be, 1 *Theſ.* i. 9. when their bare Converſion from Idolatry is Expreſſed; nor are They exhorted *to turn unto God* as the Heathens at *Lyſtra* are: *Acts* xiv. 15. But being already turned unto God, are ſaid to be *turned unto* THE LORD, *Acts* xi. 21. A like Expreſſion St. *Luke* uſes of *Lydia* a Proſelyte of the Gate, That THE LORD *opened her Heart*, Acts xvi. 14. And acquaints us that ſhe ſaid concerning herſelf, unto *Paul* and his Company; if *Ye have judged me to be faithful to the* LORD, Ver. 15.

4. St. *James*'s Argument Agrees to the Proſelytes of the Gate alone. It is this, *Ver.* 21. *For* Moſes *hath in Old Time in Every City, them that Preach Him; being read in the Synagogues Every Sabbath-Day*: Which is as much as to ſay, Let the Proſelyte Converts abſtain from Things offered to Idols, *&c*: after their Converſion to Chriſtianity, as They did before their Converſion; Since They will hear the Law of *Moſes* read in the Synagogues after their Converſion, as They did before; And as they were under an Obligation to abſtain from theſe Things before their Converſion, inOrder to Entitle

title Themſelves to thoſe Privileges from the *Jews*, which They Enjoy, as Proſelytes of the Gate; They Themſelves would certainly wonder with Reaſon, if they ſhould, after their Converſion to Chriſtianity, be indulged in any of thoſe Points, which *Moſes* ſo poſitively forbids Them. Nor would They alone be ſurprized at ſuch an Indulgence, but thoſe *Jews* alſo, (who uſed to allow them among other Privileges to Joyn in Some Parts of the Temple and Synagogue Worſhip, on theſe Terms) who will be highly offended at it, on hearing the Law of *Moſes* read and preached Every Sabbath-Day, in which theſe Abſtinences are ſo ſtrictly Enjoyned; and at the ſame Time very much incenſed againſt Them for it, and againſt the Chriſtian Religion, That ſhould thus releaſe the Proſelytes of the Gate from a Civil Obligation, that They were under, to a Law of a Country, where They ſometimes Sojourn or Dwell; and on which, They are Entitled to Certain Privileges there. For that *Moſes*'s Law forbid the Proſelytes of the Gate the Eating Things offered to Idols, Blood, Things ſtrangled and Fornication, as the Condition of living or ſojourning and enjoying certain Privileges among Them, I have prov'd before. This is a Paraphraſe of St.

St. *James*'s Argument, that ſeems to me, to be perfectly agreeable to his Deſign, and cloſe to the Words: Whereas I have not ſeen any hitherto, that either agrees with St. *James*'s Intention here, or with the Words, in which He Expreſſes it.

V. This Hypotheſis alone agrees with ſeveral Things, *which occur in the Letter.*

As 1ſt, With the Addreſs of the Letter. The Addreſs of the Letter is not in General to all the Brethren which are of the *Gentiles* indefinitely; But to the *Brethren of the Gentiles which are in Antioch, Syria, and Cilicia.* Now in *Antioch* the Brethren were all Proſelytes, as We have proved before. So it is more than probable, They were in other Parts of *Syria* and *Cilicia.* For the *Jews* were not ſo ready to receive the Goſpel, as the Proſelytes of the Gate. And the Proſelytes of the Gate were more numerous in *Syria* and *Cilicia*, Countries bordering on *Judea*, than Elſewhere. And St. *Paul* ſpent a Conſiderable Time there ſoon after the Converſion of *Cornelius*, viz. *An.* 42 and 43. *Gal.* i. 21. *Acts* xi. 25, 26. before He and *Barnabas* turned to the *Gentiles*, Acts xiii. 46. *An.* 45. The Very Direction of the Letter plainly points it out to be writ to the Proſelytes that had

had become Chriſtians in Thoſe Parts. For otherwiſe, why was it not directed to *Antioch* onely, where the Queſtion was Debated? Why to *Syria* and *Cilicia*? But that there were Proſelyted Converts there in great Number. Why not to all the Brethren in *Aſia*? But that They were chiefly Brethren of another Sort, whom this Queſtion did not concern. And tho' theſe Converts to Chriſtianity had not hitherto taken the Name of Brethren, But of Chriſtians onely, for Reaſons already mentioned; yet they, being acknowledged to be witneſſed to by the Holy Ghoſt, and to be purified, as well as They, are now owned as Brethren, by the Church of *Jeruſalem*, and addreſſed to by Them as Such.

I know it may be objected, That *Paul* and *Silas* are ſaid to deliver this Decree *to the Churches in Lyſtra and Derbe*, (Cities of *Lyconia*) to be kept by Them: *Acts* xvi. 4. and it may be ſaid, that that ſhews, that it was intended for others, beſides the Brethren in *Antioch*, *Syria* and *Cilicia*: And that therefore this Decree might be intended for the Idolatrous *Gentiles*, as well as for the Proſelytes of the Gate, if not for the Idolatrous *Gentiles* onely.

And I agree thus far, that to be ſure this Decree was intended as a Rule or Advice to all Proſelytes of the Gate converted

to Chriſtianity, wherever They were, but was directed onely to thoſe Proſelytes of the Gate, that were converted to Chriſtianity in *Antioch*, *Syria* and *Cilicia*, becauſe the greateſt Number of Them was there, and there the Queſtion aroſe, and had been agitated. And therefore if there were Churches compoſed of Proſelytes of the Gate converted to Chriſtianity in other Parts, as perhaps particularly there might, at *Derbe*, and *Lyſtra*, (Cities of *Lycaonia*, the very next Country to *Cilicia*) It belong'd to Them, as well as to Thoſe, in *Antioch*, *Syria* and *Cilicia*.

But I am apt to think, that the Churches, to which *Paul* and *Barnabas* are ſaid to have *delivered the Decrees to be kept*, Acts xvi. 4. are the Churches of *Syria* and *Cilicia*, through which we are told, *They went*, Acts xv. 41. For otherwiſe We have no Account of *Paul* and *Silas*'s delivering the Decree to the Churches in *Syria* and *Cilicia*, to whom it was directed, as well as to thoſe of *Antioch*. And it would be ſomething extraordinary, if ſo accurate an Hiſtorian as St. *Luke*, ſhould give no Account of this Letter's being delivered to the Brethren in *Syria* and *Cilicia*, as well as at *Antioch*; ſince it was directed to the former, as well as to the latter. And it

would be yet more extraordinary, if after He had omitted to give Us any Account of this Decree's being delivered to the Brethren in *Syria*, and *Cilicia*, to whom it was immediately addreſſed; He ſhould give us an Account, how it was delivered, and received, in *Derbe* and *Lyſtra*, Cities of *Lycaonia*, to whom it was not addreſſed. And *Acts* xvi. 4, and 5. agrees with *Acts* xxi. 41, ſuppoſing them to belong to one another. For they will then read thus. And *He* [*Paul* with *Silas*, Ver. 40.] *went through Syria and Cilicia Confirming the Churches:* Acts xv. 41. *And as They went through the Cities* [viz. of *Syria* and *Cilicia*] *They Delivered Them the Decrees to be kept, that were Ordained of the Apoſtles and Elders at Jeruſalem. And ſo were the Churches Eſtabliſhed in the Faith, and Encreaſed in Number Daily.* And on the Suppoſition that the 4th and 5th Verſes of the 16th Chapter, ſhould be the 43d and 44th Verſes of the 15th Chapter; the 1ſt, 2d and 3d, Verſes of the 16th Chapter will ſtand well connected with the 6th and 7th Verſes of the ſame Chapter: And the taking out the 4th and 5th Verſes, and adding Them to the End of the preceeding Chapter, will make no Chaſm or Interruption in the 16th Chapter. I ſhould therefore

be

be apt to think, that there is a Tranſpoſition here; and that the 4th and 5th Verſes of the 16th Chapter, ſhould be the 42d and 43d Verſes of the 15th Chapter. Or elſe, that the 1ſt, 2d and 3d Verſes of the 16th Chapter are a Parentheſis, which perhaps is more like to be the Caſe. The Like Parentheſes may be obſerved, *Mark* xvi. 3, 4. *Gen.* xiii. 10. *Joſh.* xxiv. 26. On which the Reader may conſult *Biſhop Kidder's Demonſtrat. of the Meſs.* Part II. p. 103, 104. But however that Matter is, if the Decree had concerned others, beſides the Proſelytes of the Gate; how comes it to paſs, that St. *Luke* does not ſo much as mention *Paul* and *Silas*'s carrying it farther than *Lyſtra* and *Derbe*, Cities of the next Country to *Cilicia*? If He even mentions their Carrying it thither, and there be no Parentheſis or Tranſpoſition in the Text. And Why then does not He give Us an Account of their carrying it farther on, to all the Countries of the leſſer *Aſia*, to *Macedonia*, *Greece* and *Rome*? And of the Reception the Churches in thoſe Countries gave it, as well as the Churches in *Derbe* and *Lyſtra*?

2. This Hypotheſis alone agrees with ſeveral Things in the *Body of the Letter.*

(1.) *It ſeemed good to the* HOLY GHOST *and to us, to lay no greater Burthen, than to abſtain*, &c. *Ver.* 25. I have proved in the Third Eſſay, that theſe Words, *it ſeemed good to the Holy Ghoſt and Us*, don't ſignify any immediate Inſpiration, that the Apoſtles, Elders and Brethren were under at that Time (as has been generally thought, and even by *Spencer*, who ſays this Council was Θειοπνευς. Tho' He a little after ſays, they omitted or forgot ſomething, which St. *Paul* afterwards ſupplied in one of his Epiſtles. See *Diſſert. in Loc. Cap.* iv. in his Solution to the 3d Objection.) When they therefore declare, *that it ſeemed good to the Holy Ghoſt, and to Us*; It muſt relate to ſome Deciſion, which the Holy Ghoſt had made in this Caſe, and from which They argued. Now that plainly refers to the Caſe of *Cornelius* and his Family, upon whom, we read, the Holy Ghoſt fell, as it did on the 120, at the Beginning: *Acts* x. 44. and xv. 8. and xi. 15. By which, *Peter* ſays, *God bore them Witneſs, who knew their Hearts*, Acts x. 44, and xv. 8. *Cornelius* and his Family were Proſelytes of the Gate. And in their Converſion to Chriſtianity the Holy Ghoſt fell on them, without being circumciſed, or embracing the *Jewiſh* Religion, or ſubmitting

ſubmitting to any more of the Laws of *Moſes*, then what Proſelytes of the Gate were ſubject to. And from hence They argue, that this was a plain and full Declaration, or Witneſs by the Holy Ghoſt, that Proſelytes of the Gate, as Proſelytes of the Gate, were Acceptable to GOD, on their believing the Word of the Goſpel, without any farther Conformity to the Law of *Moſes*. And if this be the Meaning of theſe Words, (as I think no Body will doubt, on conſidering the plain Reference the Letter bears to *Peter*'s and *James*'s Speech) They can only relate to Proſeſelytes of the Gate converted to Chriſtianity; but can't, by any Means, relate to Idolatrous *Gentiles*, converted to It. To whom, it was not known in this Aſſembly, that the Holy Ghoſt had ever born Witneſs, by falling on them, as He did on the Apoſtles and their Company at the Beginning: If the Holy Ghoſt ever did fall, or at leaſt, at this Time had fallen on them, in that Manner.

(2.) It ſeemed good to the Holy Ghoſt, and to Us, to lay no greater Burthen *than theſe Things*.

Why theſe Things, and *no others*? Why were not the Brethren in *Antioch*, &c: to abſtain from Swines Fleſh? A Thing as abominable to the *Jews*, as ſtrictly forbid by *Moſes*, as Blood? Why

were they not to abſtain from all other unclean Meats? Why not from Things torn or that died of themſelves? What Reaſon can be given for this, but that theſe were not forbid by the Law of *Moſes* to a Proſelyte of the Gate, *Deut.* xiv. 21. but to the *Iſraelites* only, *i. e. Iſraelites* by Birth or Religion, *Lev.* xvii. 15? For by a Stranger there is meant a Proſelyte of Righteouſneſs. See *Selden. de Jur. Nat. L. — c. —.*

Why theſe Things of ſuch *an Heterogenous Nature*? Things in their own Nature unlawful, with Things in their own Nature indifferent, and all in the ſame Decree? Or what ſhould make the Church of *Jeruſalem* think of Things, that have ſo little ſeeming Connection with one another as theſe Four? But that theſe Things were forbidden to the Proſelytes of the Gate by *Moſes* together, and the only Things that were forbidden by Him, that were not againſt the Law of Nature; as none of theſe were, but the laſt: And perhaps not even that, in every Inſtance of it.

Why theſe Things *in the Order they are here forbid*? Things offered to Idols, Blood, Things ſtrangled and Fornication? But that this is preciſely the Order, in which they are forbid, by *Moſes* to the Proſelytes of the Gate, in the 17th and 18th Chapter of *Leviticus*. And the Order

der in which theſe are mentioned in the Decree, is the more remarkable; becauſe it is not the Order, in which they are mentioned in the Debate, by St. *James*: Ver. 20. Tho' it is the Order, not onely in which they are mentioned in the Decree, in this Chapter; but as it is repeated by St. *James*, Acts xxi. 25. The Reaſon of which Difference I take to be this. That when the Apoſtles were debating; the Order of Things was rather obſerved, than the Order of the Prohibition: And ſo Pollutions of Idols is mentioned firſt, as the likelieſt or moſt frequent Enticement to Idolatry; Fornication as the ſtrongeſt; Things ſtrangled as the next likely Enticement to Pollutions of Idols; and Blood as the leaſt Temptation to Idolatry of any of them all: Pure Blood or mixed up in Meat or Drink, being far from the moſt tempting Entertainment. This having been, in all Likelihood, the Reaſon of their being at firſt forbid by the Great Legiſlator to the Proſelytes of the Gate, St. *James* was the leſs curious to obſerve the Order, in which they had been forbid in *Lev.* xvii. 18. And perhaps He was the leſs curious to obſerve that Order, becauſe there was no Queſtion in this Aſſembly whether the Proſelytes of the Gate were bound by theſe Laws of *Moſes* after their Conver-

ſion to Chriſtianity, or no. The Queſtion onely was, whether They were not bound to more. But when they ſend their Decree to the Proſelytes of the Gate converted to Chriſtianity, they put them in the very Order, in which *Moſes* had promulgated theſe Laws; to ſhew them, that notwithſtanding their Converſion to Chriſtianity, they muſt not pretend to a Freedom from theſe Laws of *Moſes*; but muſt acknowledge themſelves ſtill bound by them, as much as they were before; though by theſe Four only. How they came to be ſo, we ſhall ſee afterwards.

I am apt to think, no Hypotheſis, but that which I have here advanc'd will Anſwer theſe Queries, They quite puzzled all the Learning and Accuteneſs of Dr. *Spencer*. And I believe, muſt puzzle every One without the Help of this Solution. He ſeem'd to feel his own Weakneſs here, when He ſays, C. 3. Sect. 4. *Varias itaque tam ſingularis Interdicti Cauſas aſſignabo, ut* EARUM SALTEM NONNULLÆ SCOPUM ATTINGERE CENSEANTUR.

(3.) It ſeem'd good to the Holy Ghoſt, and to Us, to lay no greater Burthen, than theſe *neceſſary Things*. Why neceſſary to *Gentile* Chriſtians; who are the Perſons ſuppoſed to be concerned in this Decree, by all that have writ upon It?

Neceſſary

Neceſſary to all Gentile Chriſtians in their own Nature, ſay Some: Blood being unwholſome, and making Men fierce. Which yet the Phyſitians, and the Supreme Powers of Countries have not found out: The one not adviſing againſt it, or the other forbidding the Uſe of it. And our Saviour aſſures us, that nothing that goes into a Man's Mouth defiles Him. *Math.* xv. 17, 18. *Mark* vii. 15 — 20.

Neceſſary to all Gentile Chriſtians, by Virtue of the *Precepts to Noah*, ſay others. But it is not likely, that there were ever ſuch Precepts given to *Noah*; ſince *Moſes* ſays nothing of them. Nor are Things offer'd to Idols, Fornication, Things ſtrangled, or Blood, any of the Seven Precepts, as they are enumerated by the Rabbins. See *Selden. de Jur. Nat. L.* 7. *c.* 7. Nor is it likely, that *Noah* and His Children thought they were reſtrained from Things offer'd to Idols, if they thought They were forbid all Species of Fornication: Which *Grotius* and *Selden* think They were not. *Grot. in* Acts xv. 20. *Selden. de Jur. Nat. Lib.* 7. *c.* 5. And though Blood was forbid by God to *Noah* and his Children; *Gen.* ix. 4. yet it is plain from the Context, and the State of Things, that it was a Prohibition peculiar to that Time. *Cain* had ſlain *Abel* in the Firſt Age of the World, while there

there were but very few Men in it. And when God had destroy'd all the World, but Eight Persons by the Flood; after *Blessing those Eight Persons, and commanding them to be fruitful and multiply and replenish the Earth* (as He had done to our First Parents, on creating them) to prevent such a Murther of any of them, as had befallen *Abel*; God strictly forbids Murther under a Capital Punishment. And to set the greater Guard about the Life of Man; when He gives *Noah* and his Sons Flesh for their Food (Herbs being not so proper for Food, soon after the Flood; and perhaps to cut short the Life of Man, as Dr. *Cheyne* observes, in his Essay on Health and long Life) He forbids Blood. And that this was the Reason, appears pretty plain, even in our Translation, by what follows. AND *surely your Blood of your Lives will I require: At the Hand of every Beast will I require it; and at the Hand of every Man, at the Hand of every Man's Brother will I require the Life of Man.* Ver. 5. But it would be yet much clearer, if the first Word of the Verse, [*Vau*,] which we render AND, was translated FOR: As, in the Opinion of several learned and judicious Criticks, it ought to be. See Bp *Patrick in Loc.* Which would shew plainly to the most heedless Reader, that the

the 5th Verſe contained the Reaſon of the Prohibition of Blood in the 4th. And God probably then forbid them Blood for this Reaſon too, that He had reſerv'd it to be offer'd up in the Sacrifices; which He, at that Time permitted, if not enjoyned, to be made to Him. *Gen.* viii. 20, 21.

Neceſſary to all Chriſtian Gentiles, by Chriſtian Prudence from the then State of Things, ſay others. In which Claſs *Spencer* has excell'd. But where is any Thing ſaid to be neceſſary in Scripture, on this Conſideration? This Conſideration may make Things ſaid to be expedient in Scripture, but never ſimply neceſſary. And where is this Notion hinted? From what is it collected by *Spencer?* From a vaſt *Farago* of Pagan and Jewiſh Learning; But without a ſingle Notice from the Debate, or the Letter, or the Decree itſelf, to ſupport it. All the Reaſonings to ſupport it, can only be drawn by a Man of equal Learning with *Spencer*, (from other Fountains than this Text, or any other in the Bible) and are not to be underſtood without a great Compaſs of Thought; or to be retained without a very happy Memory. Do any of the Apoſtles write thus to Chriſtians in any parallel Caſe? We have ſomething of a parallel Caſe to that, which *Spencer* ſuppoſes

poſes this to be, in the Caſe of Eating in the Idol's Temple. Does St. *Paul* determine the Thing abſolutely, going upon a Concatenation of deep Reaſoning, built on the Knowledge of a great deal of divine and human Learning? Or does he not ſupport his Opinion by Arguments, and Anſwers to Objections, and then appeal to the Judgment of his Reader? Let any one peruſe the 8th and 10th Chapters of the Firſt Epiſtle to the *Corinthians*, and ſee if I have not repreſented the Caſe fairly. Can any one then ſuppoſe, that the Apoſtles, Elders and Brethren, would treat the *Gentile* Brethren of *Antioch*, *Syria* and *Cilicia* in this Manner? I think No Man can ſuppoſe it, that either conſiders the Character of the Apoſtles, or the vaſt Tenderneſs and Reſpect, with which they appear to treat the *Gentile* Brethren, on this Occaſion. If the Meaning of the Apoſtles had been this; *viz.* "In Anſwer to your Deſire to know our "Senſe, whether all *Gentile* Chriſtians are "oblig'd to ſubmit to all *Moſes*'s Law, "We tell you, that you muſt abſtain "from Things offer'd to Idols, *&c.* on- "ly whilſt the Converſion of Heathens is "a new Thing; leſt they ſhould be "drawn, or draw others, to Idolatry; or "leſt they ſhould be thought to be Idola- "ters ſtill"; as *Spencer* would have it.

Would

Would they not firſt have ſaid? "No, "You are not obliged by *Moſes*'s Law." Not only good Senſe requires it (for without this, the ſuppoſed Enthymem is a meer Riddle) But eſpecially their Tenderneſs for the *Gentile* Chriſtians: Leſt the Zealots ſhould have Occaſion from their Silence, to have urged the Conformity of all Chriſtians to the Law. Was there no Danger of giving too much Countenance to this Notion, when the falſe Brethren were urging the Vigor of the Law ſo ſtrenuouſly, and ſpying into the full Liberty, of the Idolatrous *Gentiles* converted to Chriſtianity, which *Paul* kept from them, and revealed only to the Three Chief Apoſtles; for Fear of the ill Effects of a furious Oppoſition? *Gal.* ii. 2. Sure it had been neceſſary firſt to have ſecured this Point, and then, if needs muſt, to have added; "But leſt "ill Conſequences ſhould enſue from too "great an Uſe of your Liberty, abſtain "from theſe Four Things at preſent. And then have added thoſe Reaſons to enforce their Advice, ſo ingeniouſly contrived by *Spencer*; and in which the whole Force of that Advice muſt have lain.

But *Spencer*'s Hypotheſis is not only entirely unſupported from the Text, and againſt ſome Hints in it, from the then State of Things; but directly againſt St. *Paul*'s

Paul's expreſs Aſſertions elſewhere. For ſo far is He from telling the *Corinthians*, that they muſt not uſe any Meats or Drinks, that had been offer'd to Idols, becauſe they are the Enticements, the Concomitants and Marks of Idolatry, and therefore to be abſtained from in that early Age of the Chriſtian Religion; that He allows the *Corinthians* to eat Meat offer'd to the Idols, which was ſold in the Shambles; 1 *Cor.* iv. 25: and at private Tables; *Ver.* 27 — 31. and even in the Idol's Temple, 1 *Cor.* viii: And only forbids the Uſe of them, in profeſs'd Honour and Worſhip of an Idol; 1 *Cor.* x. 7 —— 23. In Caſe of Hardening an Idolater; 1 *Cor.* x. 28. or in Caſe of Scandal to weak Chriſtians; 1 *Cor.* viii. 9 —— 13. Which ſingle Conſideration alone deſtroys *Spencer*'s Scheme. But I ſhall ſpeak more fully to this Point under the IXth Head. Theſe Abſtinences therefore cannot be call'd neceſſary to any Gentile Chriſtian, on theſe Reaſons, or on any other, but only that of their being enjoyned by *Moſes*'s Law to ſome *Gentiles*; viz. the Proſelytes of the Gate. So that the Church of *Jeruſalem* adviſes the Proſelytes, who were become Chriſtians, againſt the Uſe of thoſe Things, which were forbidden to them, by the Law of *Moſes*, but nothing

Fleſh,

Elſe; not againſt the Uſe of Swines Fleſh, or of any of the other Meats forbid by that Law to the *Jews*, if they were not alſo forbid to the Proſelytes of the Gate. Nor do They decree againſt the Uſe of *any Thing*, *that dy'd* of itſelf, or that *was torn of Beaſts* (tho' the Blood was in a Thing that dy'd of itſelf, altogether as much, as in that, that was ſtrangled, and in that which was torn by Beaſts, perhaps almoſt as much) becauſe that was not forbid to a Proſelyte of the Gate by the Law of *Moſes*, Lev. xvii. 5. *Deut.* xiv. 21.

VI. This is the only Hypotheſis, that makes the *Anſwer* given by the Church of *Jeruſalem* to the Queſtion ſent from the Brethren of the *Gentiles* in *Antioch*, &c: *expreſs*, *direct*, *ſimple and pertinent*: Or that makes the Queſtion and Anſwer *ad idem*. The Queſtion is, Are the *Gentiles* that are now converted to Chriſtianity in *Antioch*, *Syria* and *Cilicia* (Or in other words, are the Proſelytes of the Gate converted to Chriſtianity in *Antioch*, *Syria* and *Cilicia*) bound by *Moſes*'s Law? The Anſwer, as it is repreſented by Some, Is; "All Gentile Chriſtians are bound "by the Law of Nature to abſtain from "Pollutions of Idols, Things ſtrangled, "Blood, and Fornication. As it is repreſented By others, it is, "All Gentile Chri-

"ſtians

" ſtians are bound by the Seven Precepts " of *Noah*, to abſtain from Them ". Again, As it is repreſented by Others, it is, " All Gentile Chriſtians are Bound to " abſtain from them by Rules of Chri- " ſtian Prudence, whilſt ſuch a State of " Things laſts." Whereas, as nothing of all this is ever mentioned or hinted at in the Anſwer; ſo it can never be made to relate to the Queſtion (as any One may eaſily perceive) but by a very remote Implication; and that not without great Learning; and at laſt appears too laboured for Truth. Let any one Read *Spencer*'s *Diſſertation on this Decree*, and ſee, if it does not appear ſo to Him; tho' it is ſett off to the greateſt Advantage, by that able Writer. Whereas if the Anſwer be This, " The Proſelytes " of the Gate are bound by thoſe Laws " of *Moſes* after their Converſion to " Chriſtianity, by which They were " bound before, and by no others;" It is the moſt clear, ſimple, expreſs, and pertinent, that could poſſibly be given to the Queſtion.

VII. But it will put it paſt doubt, that the Decree related only to the Proſelytes of the Gate Converted to Chriſtianity, if it appears, that the Converſion of the Idotrous *Gentiles* was not known at *Jeruſalem* at the Time of this Decree. I have

have ſaid a good deal, that may ſerve to this Purpoſe, in the Third Eſſay, But I will repeat ſome Things here, that I ſaid there (they being very material to my View at preſent) rather than give the leaſt Interruption to the Thoughts of the Reader, by returning him thither; where what I have ſaid, that is to my preſent Purpoſe, is applied to another.

St. *Paul* tells the *Galatians*, that, at this Time of his going up to *Jeruſalem*, *He went up by Revelation*, or Special Direction, (*i. e.* to Himſelf immediately, or to ſome in the Church of *Antioch*) and, as I think is plainly Imply'd, to Communicate the Goſpel, which He preached to the *Gentiles* [*i. e.* the Faith of Chriſt, with an entire Freedom from all the Laws of *Moſes*; which I have proved to be the Meaning of the *Gentile* Goſpel in the Second Eſſay] to the Three Chief Apoſtles, *James*, *Peter* and *John*; tho' but onely privately to Them, *leſt by any Means*, *He ſhould run*, *or had run in Vain*: *i. e.* leſt the furious Oppoſition, that would have been given Him by the *Jewiſh* Chriſtians, Bigotted to their own Law, and violently ſet againſt the Idolatrous *Gentiles* (to whom they would not ſo much as have Chriſt preached, even after this; as St. *Paul* tells the *Theſſa-*

 lonians,

lonians, 1 Theſſ. ii. 16.) left, I ſay, This Perverſeneſs of the *Jewiſh* Chriſtians ſhould have raiſed an Oppoſition to the preaching the Goſpel to the Idolatrous *Gentiles*, Gal. ii. 1 — 11. and have been a Means of Obſtructing the Propagation of the Goſpel among the *Jewiſh* Believers, or an occaſion of their Apoſtacy from it. But whether there was any Revelation that *Paul* ſhould communicate his Goſpel to theſe Three Apoſtles, and them onely, or no, as well as to go up to *Jeruſalem*; yet 'tis certain, that He acquaints the *Galatians*, that, in fact, He did, at this Time, firſt communicate that Goſpel to theſe Three Apoſtles, and to them alone: Or, which is the ſame Thing, that He communicated it to Them *privately*. And it is conſequently neceſſarily implied, that He then carefully kept it from all others: And particularly from *Thoſe falſe Brethren, who were unawares brought into* this Aſſembly, and came *in privately*, to *Spy out the* [*fuller*] *Liberty, which We* [i. e. you *Galatians* under the Predicament of Idolatrous *Gentiles*] *have in Chriſt Jeſus*; *that they might bring us*, [*i. e.* you and all thoſe Idolatrous *Gentiles*] *into Bondage again*; by raiſing the Fury of the *Jewiſh* Believers againſt this full Liberty, which they are not yet able to bear;

bear; and of which perhaps theſe falſe Brethren had then got ſome Sort of Intimation, or Suſpicion. Now it is ſcarce conceivable, that *Paul* ſhould declare the Converſion of the Idolatrous *Gentiles* to the Whole Church; and declare the Goſpel, that He preached to Thoſe *Gentiles*, onely to the Three Chief Apoſtles. If He had declared the Converſion of the Idolatrous *Gentiles* to the Whole Church, how could He have well avoided to communicate the Goſpel, that He preached to Them? Would it not have been asked either by Friends or Foes, by the more Zealous or the more Moderate, What He preached to Them? Particularly would it not have been asked by thoſe *falſe Brethren unawares brought in* [to this Aſſembly] *who came in privily, to ſpy out this full Liberty, which We* [Galatians, *i. e.* Idolatrous *Gentiles*] *have in Chriſt Jeſus*: [to the Intent] *that They might bring Us into Bondage?* And how then Could *Paul* and *Barnabas* have avoided anſwering their Queſtion? Or if they had made no Anſwer; not Anſwering had been Confeſſing. Whereas we may be ſure, that *Paul*, who took ſo much Care not to impart his Goſpel, for fear of the moſt miſchievous Conſequences; would

certainly avoid that which (I think I may ſay) muſt neceſſarily have led to the divulging it.

And methinks if *Paul* and *Barnabas* had declared the Converſion of the Idolatrous *Gentiles*, and had been ſo underſtood by the Church of *Jeruſalem*, We ſhould have had ſome Account of the great Aſtoniſhment and Exultation, with which it had been received by the Reaſonable; and of the Fury, with which it had been received by the Falſe and the Bigotted Part of the Church. What Expoſtulations would it have produced in this Aſſembly, if They then had it to ſay, that *Paul* and *Barnabas* converſed with the Idolatrous *Gentiles*? Theſe were the Effects which the firſt News of a leſs remarkable Event produced: *viz.* The Converſion of the Devout *Gentiles*. For firſt They Expoſtulated upon it, with *Peter*; and when They heard the Matter fully, They held their Peace, AND GLORIFIED GOD; *ſaying*, with Aſtoniſhment and Joy, *Then* hath *God alſo unto the Gentiles granted Repentance unto Life!* Whereas St. *Luke* drops no Hint of any Emotion of this Kind in either of the Two Parties, in this whole Chapter.

And that the Time of St. *Paul*'s being preſent at this Debate, is the very Time, that

He

He ſpeaks of communicating his Goſpel to the Three Apoſtles onely, *Gal.* ii. 2. is plain from hence; that He ſays, it was *Fourteen Years after*, [i. e. his Converſion;] *Ver.* 1. Which was, *An.* 35. and was therefore the Time of his being preſent at this Debate; *viz. Anno* 49. See the *Abſtract*. And as St. *Paul* does in Effect acquaint the *Galatians*, that He did not Impart the News of his converting the Idolatrous *Gentiles* at this Time of his being at *Jeruſalem* to the Elders or the Church; ſince He ſays He communicated the Goſpel of the *Gentiles* onely to the Three Apoſtles privately: So Saint *Luke* ſeems to me, to intimate plainly, that He firſt Imparted it to the Elders of the Church of *Jeruſalem* together with the Account of his Converting The Idolatrous *Gentiles*, the 5th Time of his being there, *Acts* xxi. 17, 18, 19 St. *Paul* had told the *Galatians*, that He communicated his Goſpel ONELY TO THE THREE CHIEF APOSTLES, and St. *Luke* ſays, *Acts* xxi. 18, 19. (having his Eye perhaps to this very Account of St. *Paul*'s to the *Galatians*) And *the Day following, Paul went in with us unto James*, AND ALL THE ELDERS WERE PRESENT; *and* ---- *declared particularly what Things God had wrought among the* Gentiles *by his Miniſtry*. And then the Sacred

cred Hiſtorian adds, that They received this Account in a Manner Suitable to ſo great an Event: For *when they heard it*, THEY GLORIFIED THE LORD. And then gave St. *Paul* their Advice, how to clear Himſelf from a Calumny, that ſeems to have ſprung up with the firſt News, that had reached the Church at *Jeruſalem*; of his Teaching the Idolatrous *Gentiles*, Ver. 21 — 26. And I think it the more probable, that the Converſion of Idolatrous *Gentiles*, and the Goſpel that He preached to Them, were not known before to the Church of *Jeruſalem*; becauſe *James* then ſpeaks of this Decree (which I hope I have proved related to the Proſelytes of the Gate converted to Chriſtianity) as the onely thing, that the Church of *Jeruſalem* had known, 'till then, relating to *Gentile* Converts. *As to the Gentiles, which believe*, ſays He, *We have written and Concluded, that they obſerve no ſuch Things* [i. e. the Law and Cuſtoms, *v.* 21.] *ſave onely, that they keep Themſelves from Things offered to Idols, and from Blood and from Things ſtrangled, and from Fornication*, Ver. 5. See Eſſay the Third.

I am well aware of an Exception of great Weight, that lyes againſt this Opinion, from its being ſaid, That *Paul* and *Barnabas*

Barnabas declared the Converſion of the *Gentiles*, as they went through *Phenice* and *Samaria*, on their Journey from *Antioch* to *Jeruſalem*: Acts xv. 3. And that they Declared to the Church of *Jeruſalem all* [or the] *Things, that God had done with Them*, Yet both theſe Expreſſions are general, and may be referr'd to, or at leaſt might be underſtood of, the Proſelyted *Gentiles* onely: There being nothing that ſhould neceſſarily oblige us to refer them to Idolatrous *Gentiles*, or make the Church of *Jeruſalem* underſtand it of Them. For that *Gentiles* in Scripture ſometimes ſignifies Proſelytes of the Gate is plain from *Acts* x. 45. and xi. 1. 18. and ſome few other Places. And as the Church of *Jeruſalem* had had their Thoughts mightily exercis'd about theſe Proſelyted Converts in the Caſe of *Cornelius*; in the firſt Converſion of Them at *Antioch*, by the Men of *Cyprus* and *Cyrene*; in ſending *Barnabas* thither; And now in this Queſtion being brought from Them by *Paul* and *Barnabas* and others; It is very likely that whatever *Paul* and *Barnabas* declared about the *Gentiles*, if they did declare any thing that in fact, and in their own Intention, related to the Idolatrous *Gentiles*; Yet expreſſing Themſelves in Ge-

neral Terms, the Church of *Jeruſalem* underſtood Them, as if They had ſpoken of Proſelyted *Gentiles* onely; and of the great Succeſs, which They had had among Them, at *Antioch*, and in *Syria*, *Cilicia*, or in other Places. See the Preface. And I am the more inclined to think, that *Paul* and *Barnabas* were then Underſtood to Speak of their Succeſs among the Proſelyted *Gentiles* onely, *Ver.* 3, 4. becauſe It immediately follows, that on the Churches receiving this Account, *there roſe up certain of the Sect of the* Phariſees *which believed, ſaying, that it was needfull to Circumciſe Them, and to command Them to keep the Law of* Moſes, *Ver.* 5. Which as I have proved before, was natural enough for Them to Contend for in Relation to the Proſelyted *Gentiles* converted to Chriſtianity; but not ſo likely for Them to Contend for in Relation to the Idolatrous *Gentiles*; at leaſt in the firſt Inſtance. I muſt refer my Reader to my Third Eſſay, and to the Preface.

I would not conceal any Difficulty of Conſequence, that has occurr'd to my own Thoughts; but after propoſing it, and What has taken off the Weight of it with Me, leave it to the Reader to judge of the Evidence. And therefore I will men-

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tion an Exception, that ſtopped me a little from fully Entertaining this Notion: Which is, That *Titus*, who was a *Greek* went up with *Paul* and *Barnabas* to *Jeruſalem*, as He informs us; *Gal.* ii. 2. and probably from *Antioch* (ſince others went up with Them from *Antioch* thither; *Acts* xv. 2.) And that *Paul* ſays, *He would not ſuffer him to be Circumciſed.* It may then be ſaid, if *Paul* carried him to *Jeruſalem*; and eſpecially if He carried him up thither from *Antioch*, and would not ſuffer Him to be Circumciſed; Did not *Paul* then Acquaint the Church of *Jeruſalem*, or at leaſt muſt not the Church at *Jeruſalem* have neceſſarily known the Converſion of the Idolatrous *Gentiles* from the Caſe of *Titus*? Yes They muſt certainly have known it, if *Titus*'s being a *Greek*, was the ſame Thing with Saying that He was an *Idolatrous Gentile.* But He might be a *Greek* or a *Gentile*, tho' He was alſo a Proſelyte of the Gate. In which Senſe ἕλλην and ἕλληνες ſometimes occurr, *John* xii. 20. *Acts* xi. 20. xiv. 1, 2. and xii. 4. See *Mills in Loc.* So that I am as much at Liberty to Suppoſe Him a Proſelyted *Gentile*, as any Body can be to Suppoſe Him an Idolatrous One: Unleſs Something occur elſewhere to Hint his being an

an Idolatrous *Gentile*; which I have not met with.

Nay, I think there is not a bare Silence in this Caſe, but ſome Hint of his being a Proſelyted *Gentile*. *Paul*, as I have already mentioned, tells the *Galatians*, that He took *Titus* up with Him to *Jeruſalem*, Gal. ii. 1. and as I have already ſaid, in all Probability, from *Antioch*. And then it will not be thought Improbable, that *Titus* was one of Thoſe, which are mentioned to have been ſent up with *Paul* and *Barnabas* by the Church of *Antioch* to *Jeruſalem*, Acts xv. 2. And if He was one of thoſe that was ſent up with *Paul* and *Barnabas*, He was likely to be one of thoſe very Proſelytes, whom the Queſtion concerned; Some of which were very proper, and therefore very likely to have been ſent up with *Barnabas* and *Paul*. *Paul* was the more likely to take Him up with Him, He being his own Son, *Tit.* i. 4. *i. e.* One that was converted by *Paul*, and not improbably at *Antioch*. See the *Abſtract*. And tho' *Paul* ſays, He took Him with Him, that will be no more a Proof, that He was not ſent by the Church of *Antioch*; than it is a Proof, that St. *Paul* was not ſent by that Church, becauſe He ſays, *He* WENT UP *by Revelation*; Gal. ii. 2.

Paul

Paul might be ſent up to *Jeruſalem* by the Church, and directed by God to go up thither too. And *Titus* might be ſent by the Church of *Antioch* at *Paul's* Inſtance and Deſire. And if the Thoughts, I have given of St. *Paul's* communicating his Goſpel to the Three Apoſtles onely, and keeping it ſecret at that Time from the reſt; eſpecially from the falſe Brethren, that came maliciouſly to Spy it out; and the Reaſons of that Conduct have any Thing in them, *Titus* muſt have been a Proſelyte of the Gate, or the Secret muſt in all Probability have been fully known.

I don't pretend to prove *Titus* to have been a Proſelyte of the Gate from *Acts* xviii. 7. Where *Grotius*, Dr. *Mills* and others think *Titus* is meant; as I ſuppoſe *Chryſoſtom* did before: Becauſe if *Titus* ought to be read there before *Juſtus*, as *Grotius* thinks; or if *Juſtus* ought not to be read there, but *Titus* onely, as Dr. *Mills* thinks; yet it cannot be this *Titus*, that went up with *Paul* to *Jeruſalem*. For *Juſtus*, *Acts* xviii. 7. is deſcribed, as a Proſelyte of the Gate, *One that worſhipped God* [τινὸς ὀνόματι Ἰούστου σεβομένου τὸν Θεὸν] which falls in the Year 52. Whereas *Titus*, that went up with *Paul* to *Jeruſalem* was a Convert to the Chriſtian Religion, at the Time of the Decree at *Jeruſalem*;

Jeruſalem; and went up from *Antioch* w h *Paul* upon that Queſtion, *Gal.* ii. 2. *An.* 49. and ſo Exact a Writer as *Luke* would never have deſcribed a Proſelyte of the Gate converted to Chriſtianity in 49, onely under the lower Character of a Proſelyte of the Gate, in 52, inſtead of that of one of the Brethren, or Believers.

If it ſhould be farther urged to prove *Titus* an Idolatrous *Gentile*, that *Paul* tells the *Galatians*, that He would not ſuffer *Titus* to be Circumciſed; or that *Titus was not compelled to be Circumciſed*, —— *that the Truth of the Goſpel might continue with the Galatians* [Idolatrous Gentiles] I don't ſee Any Weight in that Objection neither. For it tended as much to preſerve the Truth of the Goſpel with the *Galatians*, to keep *Titus* from being Circumciſed, if He was a Proſelyted; as if He had been an Idolatrous *Gentile*. For if He being a Proſelyted *Gentile*, had been Circumciſed; The Neceſſity of Circumciſion to a Man, not obliged to it by the Law of the Country (where He was born or liv'd) had been Eſtabliſhed; which had then Eſtabliſhed Circumciſion as a Religious, and not continued it barely as a Civil Rite; and muſt have given it the Place of the Terms, on which a Man was to obtain Juſtification

and

and Eternal Life. It muſt conſequently have entirely deſtroyed the Liberty of the Goſpel, and have made it altogether as neceſſary for an Idolatrous *Gentile* to be Circumciſed on his Converſion to Chriſtianity, as for a Proſelyted One.

VIII. I think this Hypotheſis likewiſe Recommends itſelf extreamly, becauſe It makes this Decree *agreeable to the very firſt Notions of Chriſtianity; to the Methods by which Chriſtianity was propagated in the World in all other Inſtances; and to the Principal Characters, that are given of it in Scripture.*

Nothing is plainer, than that *Chriſt's Kingdom* being not of this World, his Doctrine and Laws could make *no Alteration in Mens Civil State and Condition*; but muſt leave all Men, in that Reſpect, as it found Them. It would otherwiſe have been Unjuſtifiable in itſelf, and not capable of being received in the World; ſince it was not to be eſtabliſhed by the Sword. Now This Hypotheſis goes entirely on that Bottom. The Decree, in my Senſe of it, onely Declaring the Opinion of Thoſe, who made it, to Thoſe, to Whom They ſent it, that Chriſtianity did not Alter the Condition of the Proſelytes of the Gate, in reſpect of their Civil Obligations, or Priviſeges; but that as they were bound by theſe

Laws

Laws of *Moſes* before their Converſion, ſo they were after.

And this Maxim *the Apoſtles conſtantly go upon in all other Caſes.* For He, that is *Subject to Heathen Powers*, muſt be ſo ſtill. *Rom.* xiii. He *that is called being a Servant, muſt not care for it*, 1 Cor. vii. 2. He, that is *Married* muſt not ſeek to be looſed, 1 *Cor.* vii. 27. *Chriſtian Parents* muſt love *Heathen Children*; and *Chriſtian Children muſt obey Heathen Parents*, Eph. vi. 1, 5. *Chriſtian Husbands and Wives muſt continue ſo to Heathen Wives and Husbands*; 1 Cor. vii. 10—17. *Chriſtian Servants muſt obey Heathen Maſters, Chriſtian Maſters muſt be kind to Heathen Servants*, Eph. vi. 5—29. For this, I think, is the Meaning of thoſe Commands, given to the *Gentile* Chriſtians in ſo many of St. *Paul*'s Epiſtles, and in the firſt of St. *Peter*'s, 1 Pet. ii. 13--18. Farther, He that as a *Jew*, was bound by all the *Jewiſh* Laws, as the Laws of his Country, remained ſo ſtill; as the Heathen or Idolatrous *Gentiles*, who were never bound by Them, remained entirely free. *Is any Man called being Circumciſed? let Him not become Uncircumciſed. Is any Called in Uncircumciſion? let Him not be Circumciſed. Let every Man abide in the calling, wherein He is Called*, 1 Cor. vii. 18, 20. Thus *Timothy* was Circumciſed, being

being a *Jew*, his Mother being a *Jeweſs*, tho' his Father was a *Greek*, Acts xvi. 1. For *Partus ſequitur Ventrem* was then a certain Maxim among the *Jews*, as well as the *Romans* (See *Seld. de Jur.* &c. *L.* 5. *C.* 15.) Whilſt St. *Paul* would not allow *Titus* a *Greek* to be Circumciſed. And tho' the Occaſion did not lead St. *Paul* here to add, *Art thou called a Proſelyte of the Gate? continue a Proſelyte of the Gate*: Yet his Reaſoning holds as ſtrong in the Caſe of the Proſelytes of the Gate, for their continuing ſo; as it does in the Caſe of the *Jews*, or of the Idolatrous *Gentiles*.

The principal Characters, and the very Genius of the Chriſtian Religion, is an entire Freedom from the Law of Moſes, *and that it is a Reaſonable Service*, i.e. (as far as this is concerned) a Service, that does not debar us from any Thing, that has not a Moral Turpiditude in it; or at leaſt that is not too baſe and mean for a Man, who has the Revelation of a Spiritual, Glorious and Immortal Life, in the World to come. Now the Explication, I have given of this Decree, agrees perfectly with theſe Characters. For it ſhews, that theſe Abſtinences, which are here Enjoyned, are onely Enjoyned on Proſelytes of the Gate Converted to the Chriſtian Faith, in Vertue of the Obedience They owed to the Civil Law of *Paleſtine*. IX. I

IX. I think this Hypotheſis recommends itſelf no leſs to us, Becauſe It *reconciles this Decree, not onely with St.* Paul's *entire Silence about it to the Idolatrous Gentiles in all his Epiſtles* (which would be altogether unaccountable, if the Decree related to Any *Gentile* Chriſtians, but Proſelyted *Gentile* Chriſtians,) but with ſeveral of his moſt Expreſs Declarations in thoſe Epiſtles; which are utterly inconſiſtent with any Scheme, that makes the Decree relate to Idolatrous Gentile Chriſtians: For He ſays, that *nothing is unclean of itſelf*, Rom. xiv. 14, 20. And ſays it with the greateſt Aſſurance imaginable, I KNOW AND AM PERSWADED BY THE LORD JESUS, *that there is nothing unclean of itſelf, but* onely *to Him that Eſteemeth it to be unclean, it is unclean.* And ſays this in Oppoſition to thoſe, who thought they muſt onely Eat Herbs, leſt they ſhould Eat of Meats, that had been offered to Idols; Tho' They did not know, Thoſe Meats had been ſo offer'd: The *Gentiles* eating nothing, that had not been ſome way or other offer'd to an Idol. He on the Contrary declares himſelf of the Opinion of Thoſe, who thought They might eat all Things, *Rom.* xiv. 1, 2, 3, 4, 17. Unleſs in the Caſe of Offence: Which ſhews that it was a Matter lawfull in every Caſe, but the excepted one. Nay, he ſays, that

that *the Spirit ſpeaketh expreſsly of Seducers that will ariſe, Commanding to abſtain from* MEATS, WHICH GOD HAS CREATED TO BE RECEIVED WITH THANKSGIVING, OF THEM WHICH BELIEVE AND KNOW THE TRUTH. For, He adds, EVERY CREATURE OF GOD IS GOOD, *and* NOTHING TO *be* REFUSED, *if it be received with Thankſgiving, for it is Sanctified by the Word of God and Prayer*, 1 Tim. iv. 3, 4, 5, He likewiſe tells *Titus*, (who had been up with Him at *Jeruſalem* at the making this Decree) that He ſhould oppoſe *the unruly and vain Talkers, eſpecially of the Circumciſion*, among the *Cretians*, Tit. i. 10. 11. *Thoſe Vain Talkers of the Circumciſion, who* SUBVERT *whole Houſes*, teaching for Doctrines *Jewiſh Fables*, and *Commandments of Men, that turn from the Truth*; As Thoſe did, who, *Acts* xv. 24. SUBVERTLD *the Souls* of the Proſelyted Gentile Chriſtians at *Antioch*, by inſiſting on their being circumciſed, without any ſuch Commandment from the Apoſtles. And *Titus*, in Oppoſition to their *Jewiſh* Fables and Commandments of Men, is to teach the *Cretians*, (Idolatrous *Gentiles* converted to the Faith) *That to the Pure* ALL THINGS *are* PURE, Ver. 15. All Things without Diſtinction; even Things offered to Idols, Things ſtrangled, and

Blood. And he yet more expreſsly tells the *Corinthians*, not onely that They may *buy Things offered to Idols, in the Shambles; and Eat them in private Houſes*; 1 Cor. x. 25, 27. But ſuppoſes it to be lawful to Eat *Meats offered to Idols in the Idol's Temple* (the very Pollutions of Idols declared in the Decree to be forbid to the Proſelytes of the Gate) unleſs it ſhould offend. For He calls this Eating in the Idol's Temple *Liberty and Knowledge*; and allows the Reaſoning, on which the Practice was founded to be Good: But only ſays, They muſt not uſe this Liberty to offend. Which ſhews plainly, that the Eating Things offered to Idols, and even in an Idol's Temple, was a Thing lawfull or Indifferent out of that Caſe: 1 *Cor.* viii. It being only by Actions, otherwiſe lawful, or indifferent, that we can give Offence.

But on my Hypotheſis, all this Inconſiſtency and Contradiction vaniſhes; ſince it is impoſſible to ſuppoſe, that St. *Paul* could have quoted a Decree to the Idolatrous *Gentiles* converted to Chriſtianity in the Epiſtles that He wrote to them, that did not at all concern them. And there can be no Shadow of a Contradiction between a Prohibition, in the

xvth

xvth of the Acts, to converted Proſelytes of the Gate, on Account of a Civil Law of *Judea*, to which they were ſubject before their Converſion, and from which their Converſion could not releaſe them; and the Liberty expreſsly aſſerted to belong to the Idolatrous converted *Gentiles*, in theſe Declarations of his, in his Epiſtles; who never had been under any ſuch Civil Law before their Converſion to Chriſtianity, and could not poſſibly be brought under ſuch a Law, by their Converſion to It.

I am aware, that it may be objected, againſt this Hypotheſis, that there are ſome Words occur, *Ver.* 24. in this Letter from the Church of *Jeruſalem, to the Brethren in Antioch, Syria, and Cilicia*, which ſeem to reſtrain it to the Idolatrous *Gentiles*: viz. The *Words*, which theſe falſe Brethren taught at *Antioch* (of the Neceſſity of Circumciſion, and obeying *Moſes*'s Law) being ſaid TO SUBVERT THEIR SOULS: Which, perhaps, it will be pretended ſhews, that this relates to Idolatrous *Gentiles*, from a parallel Expreſſion, which St. *Paul* uſes to the *Galatians* (who were Idolatrous *Gentiles*) Gal. v. 2, 4. *That if ye be circumciſed, Chriſt ſhall profit ye nothing — and Chriſt is become of none Effect unto you.*

But how does St. *Paul* explain this Aſſertion? His Explication comes to this: That if a *Gentile* would be circumciſed, it was becauſe He thought the *Jewiſh* Religion ſtill in Force, or that the Laws of *Moſes* ſtill bound all the People of God; and that Obedience to them was the only Terms of Acceptance with Him; and of Communion with the Chriſtian Church: Which was in Effect, to renounce the Terms of Juſtification, Communion and Salvation by Chriſt, and to ſeek to be juſtified by Obedience to the Law, by which *no Fleſh living could be juſtified.* Gal. ii. 16. Now will not the ſame Reaſoning hold as to a Proſelyte of the Gate, if He would be Circumciſed; or keep other Parts of the Law of *Moſes*, beſides thoſe few, to which he was bound by the Law of *Moſes* as the Condition, on which he was to enjoy Civil Priviledges in *Paleſtine*, whenever He was there? Since to all other Points of the Law, he was on the ſame Foot with other *Gentiles?* If he ſought to be Circumciſed, and would obey all the Laws of *Moſes*, It was not in Order to entitle Himſelf to the Civil Priviledges of a Proſelyte. He was entitled to them without ſuch Obedience. He muſt then be Circumciſed, and ſubmit to the Reſt of the

the Laws of *Moſes*, as the Terms of Juſtification, and Acceptance with God: Whereas He did not do any Thing of this, while He only obeyed thoſe Laws, which *Moſes* gave to the Proſelytes of the Gate. For He then ſhewed plainly, He onely did it to entitle Himſelf to the Civil Priviledges of a Proſelyte of the Gate, whenever He ſojourned in *Paleſtine*. Juſt as a *Jew* might be Circumciſed, and obey all the Laws of *Moſes*, without being ever thought to renounce Chriſtianity, and looſe the Beneſits of it: A Converted *Jew* declaring no more by that Obedience, than a Reſolution to continue to ſubmit to the ſame Laws of his Country, to which He ſubmitted, before He was Converted. And therefore tho' St. *Paul* tells the *Galatians*, that if they were Circumciſed, Chriſt ſhould profit them nothing, He never ſays any ſuch Thing to the *Jewiſh* Converts: But bids them *continue Jews*; i. e. Obey the Laws of their Country: But ſtill as the Laws of their Country. But if they ſought Juſtification and Righteouſneſs by them before God, or taught others ſo to do, They then ſhewed themſelves *ignorant of the Righteouſneſs of God*; Rom. x. 3. and would, by *building again the Things*

they had deſtroyed, become Tranſgreſſors, Gal. ii. 18.

If the Hypotheſis I have laid down, (and, as I think, proved,) be true; it will from thence naturally follow, that the Proſelytes of the Gate, converted to Chriſtianity, *could not be obliged* to abſtain from theſe Four Things, by Vertue of the Law of *Moſes*, or from this Advice founded upon it, *longer, than while the Jewiſh Polity laſted*: Since, it being a Civil Law of the *Jewiſh* Polity only; that Law, and the Advice built upon it, muſt drop with all the Reſt. Which, perhaps, is the Reaſon, if the Church of *Thyatira*, to which St. *John* writes, *Rev.* ii. 18. was a Church of the *Jews* (as I have offered ſome Obſervations to prove, Eſſay the Second) why the Spirit blames that Church for *Fornication and Idolatry*, Ver. 20. *But will* PUT UPON THEM NONE OTHER BURTHEN, Ver. 24. Not the whole Burthen laid in this Decree, *Acts* xv. 18. And therefore does not blame Them at all for eating Things ſtrangled and Blood: Which however uſed to attend Idolatry, as well as the other two, as *Spencer* has fully proved: And which may therefore, by the way, ſerve as a farther Objection to his Hypotheſis.

There

There is *another Objection*, that lies againſt Mine; *viz.* the *Senſe, that the Primitive Church had of this Decree*; who regulated their Sentiments and Conduct by It, as by a *common and ſtanding Law of Chriſtianity*. But as this is an Objection to my Hypotheſis, only in common with all others, that make it of but a particular and temporary Obligation; I ſhall refer my Reader to Other Authors for an Anſwer to it. For what will ſerve as an Anſwer in their Caſe, will, in a great Meaſure, ſerve in mine. I content myſelf with this the rather; becauſe whatever deference we pay the Fathers, or the Primitive Church in our Days, in Matters of Fact; there is little paid them, in other Matters, without the plain Evidence of Reaſon and Scripture; much leſs againſt it. Their Opinions, in ſuch Caſes, (and there are a great many of them) ſerving only to ſhew us, that they were liable to Ignorance and Errors, as well as We.

F I N I S.

AN APPENDIX

BEING

A Paraphraſe and Notes on the XVIIth Chapter of *Leviticus*.

LEVIT. XVII.

The CONTENTS.

THE Law reſtraining Every Iſraelite *or Proſelyte to the* Jewiſh *Religion from killing any* Ox, *Sheep, or Goat, any where but at the Tabernacle. This Law intended to preſerve them from Idolatry. Eating of Blood, or that which dieth of itſelf, or was torn by Beaſts, and Things ſtrangled forbidden, with the Reaſons of theſe Prohibitions.*

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The CONTENTS.

THE Law reſtraining Every One of the Iſraelitiſh Nation *or Religion, upon Pain of Death from Eating any* Ox, *Sheep, or Goat, that was ſlain any where, but at the Tabernacle; and whoſe Blood had not been ſprinkled, and whoſe Fat had not been burut on the Altar,* ver. 1—4. *This Law intended* to preſerve them from Idolatry, *v.* 5—7. This Law Extended to the Stranger that ſojourned among Them, *v.* 8. 9. Eating

ing of Blood forbid to *Iſraelites* and Strangers ſojourning among Them, *with the Reaſon*, ver. 10. 12. Things ſtrangled alſo forbidden to Them, *with the Reaſon*, v. 13. 14. Things dying of Themſelves or torn forbidden to the *Iſraelites*, and the Religious Proſelytes, onely *under the Penalty of being unclean till They had waſhed themſelves, and till the Even.*

LEVIT. XVII.

1 And the Lord ſpake unto Moſes ſaying,

2 Speak unto Aaron and unto his Sons, and unto all the Children of Iſrael, and ſay unto them, this is the Thing the Lord commanded ſaying,

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Ver. 1, 2, 3 and 4. The foregoing Ordinance, relating to the Miniſtration of the High-Prieſt, in the Holy of Holies, was followed by another; wherein not onely *Aaron*, and his Sons, as the Sacrificers, but all of the *Jewiſh* Nation, and Religi-

on,

LEVIT. XVII.

3 What Man ſoever there be of the Houſe of Iſrael (a), that killeth an Ox, Lamb, or Goat, (b) in the Camp, or that

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on, or even that lived among Them, were concerned. *Moſes* is directed by God to enact a Law by God's Authority, that

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Ver. 3. (a) *Of the Houſe of Iſrael.* I take theſe Words to be in Oppoſition to the Stranger, that ſojourneth among You, *ver.* 8. or the Proſelytes of the Gate; and therefore to include the Proſelytes of Righteouſneſs, who were *Iſraelites*, tho' They were not of *Iſrael*: *Iſraelites* by Religion and Profeſſion tho' not by Birth. And I take them the rather to be included here, becauſe God ſays, *Exod.* xii. 49. *One Law ſhall be to Him that is borne born, and to Him that ſojourneth among You.*

(b) *That killeth an Ox, or Lamb, or Goat.* Theſe Words are ſo general as to take in all manner of Killing; Killing for private Uſe, as well as for Sacrifice. And thus ſays, *R. Moſes Mar. Nevoc. P.* 3. *c.* 46. *Becauſe the* Iſraelites *were Rebellious and Contumacious, perſiſted in the Wicked Cuſtoms in which They were Educated, and made Themſelves the Companions of Devils by eating round the Blood, therefore God Commanded, that all Beaſts that were killed ſhould be Peace-Offerings*, i. e. Should be killed before the

LEVIT. XVII. PARAPHRASE.

killeth it out of the Camp (*c*).

that no *Iſraelite* by Nation or Religion ſhall kill any Beaſt permit-

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the Tabernacle. And this I think more fully appears, if with this Verſe we compare, *Deut.* xii. 20—28. For there it is declared, that Part of the Law ſhould be repealed, from the Neceſſity of Things, when they ſhould come into the promiſed Land. And that then They might kill of their Herd or of their Flock, and Eat of it in their Gate; if the Altar was too far from Them. Which ſhews, that they could not even kill to Eat, any where but at the Door of the Tabernacle, whilſt They were in the Wilderneſs. And even when They came into the promiſed Land, where they might kill for private Uſe within their Gates; yet the Blood, that They were now to pour on the Altar, They were then to pour on the Ground, as Water.

(*c*) *In the Camp, or that killeth it out of the Camp.* Theſe Words ſhew too that this Law prohibits the killing Beaſts even for private Uſe any where but at the Door of the Tabernacle. The Beaſts that were killed at one place [in the Camp or at their Tents] being for private Uſe: As Thoſe at the Other Place [out of the Camp] were generally for ſacrifices, before this Law.

LEVIT. XVII.	PARAPHRASE.
4 And bringeth it not unto the Door of the Tabernacle of the Congregation of the Lord; Blood ſhall be imputed unto that Man, He hath ſhed Blood; and that Man ſhall be cut off from among his People.	permitted to be offered in Sacrifice to God, as Ox, Sheep, or Goat, either for Offering, or for private Uſe, at any place whatſoever, but the Tabernacle; and that whoſoever ſhall ſlay any ſuch Beaſt for either of thoſe Purpoſes at any other place, than this ſtated Place of Worſhip; and ſhall not there offer a Part of it to God, ſhall be Capitally puniſhed: Since it is plain he that ſhall break this Law, will break it, in Order to offer to Devils, and become an Idolater.
5 To the End that the Children of Iſrael may bring their Sacrifices which They offer in the open	Ver. 5. And this I order, to the End, that the *Iſraelites* and the Religious Proſelytes may bring all

Field; (*d*) Even that all thoſe Beaſts which They

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Ver. 5. (*d*) *To the End that the Children of Iſrael may bring their Sacrifices, which they offer in the Open Field, even that They may bring Them unto the Lord.* Theſe Words ſhew,

(1.) That They had offered Sacrifices to Devils, from the plain Oppoſition there is between offering them in the Open Field, and offering them to the Lord. Why is offering to the Lord Oppoſed to offering in the Open Field, unleſs They had offered to Devils there, inſtead of offering to the Lord? This appears more plainly from the End of this Law, which is onely here imply'd, but more Expreſsly ſaid to be to prevent their ſacrificing to Devils, *ver.* 7. And which is plainly imply'd to have been frequently practiſed by them, *ibid.* This appears from the very Matter of the Law. For why ſhould God order all the Beaſts that were ſlain even for private Uſe, to be brought to his Tabernacle, and ſlain as it were under his Eye, and a Part of them to be offered to Himſelf, and the Blood to be ſprinkled on his Altar, but to prevent the pouring out of the Blood in the Open Fields to Devils? This alſo appears from the Perſons to whom it was Extended, *ver.* 8. 9. *viz.* the Proſelytes of the Gate. For why ſhould They be prevented from offering Sacrifices

in

they may bring them They Uſed to ſlay for

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in the Open Field, and be obliged too to bring them to the Door of the Tabernacle, and offer part of them as a Peace-Offering to God, but to prevent Idolatry? Which in a Theocracy was no more to be ſuffered in the Proſelytes of the Gate, then in the *Iſraelites*. This likewiſe appears from the Penalty annexed to this Law; which is Capital. And why is Blood to be imputed to a Man, that kills a Beaſt in the Open Fields, and does not bring it to the Tabernacle? And why is He to be cut off from his People? But becauſe He that kill'd a Beaſt in the Open Fields, offered it to Devils. And that the onely Effectual Way to prevent it, was to make Them bring Them all to the Door of the Tabernacle, and offer them to God? As *Abarbenell* obſerves on this Place. Who, after giving the Reaſons of others for this Prohibition, gives his own in theſe Words. *What ſeems more probable to me, is that the Man that kills ſo,* (i. e. in the Open Fields) *is the Occaſion that Men came and there Eat upon the Blood poured out in the Fields, from the killing of the Beaſts there; which is the Worſhip of Devils: And He that killed a Beaſt ſo, was as if He had brought Death and Deſolation among all that ſacrificed in that Day.* This likewiſe appears from Part of this Law being Temporary,

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for private Uſe, and offer

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porary, *See* v. 7. For why muſt they ſlay all their Beaſts for private Uſe, and offer the Blood and Fat to God in the Wilderneſs, and not when they came to the promiſed Land? But that they were more prone to this Idolatry in the Wilderneſs, being Juſt come out of *Egypt*; and that They had frequent Opportunities of practizing it in Deſarts, where the Devils ſhew'd themſelves oftner to them, than in Cities, Towns and well Inhabited Places; and that God would take various Methods to cure this Diſpoſition to Idolatry, before they came to the promiſed Land.

(2.) Theſe Words ſhew, that this Idolatrous Cuſtom had ariſen from their ſacrificing in the Open Fields; ſince the obliging Them to bring all Beaſts, that they ſlew to the Door of the Tabernacle would be the Effectual Cure of this Evil.

3. Theſe Words point out the Manner, in which they had ſacrificed to Devils in the Open Fields, *viz.* by pouring out the Blood of the Beaſts into an Hole made in the Ground, and left open for the Devils to feaſt On: They taking Blood to be their Food; whilſt They ſometimes Eat the Blood near the Place, feaſting with the Devils; at leaſt, as They imagin'd: As at other Times, They

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They left the Blood for Devils, and carried the Fleſh to their own Tents. This was a Way of ſacrificing, that They could eaſily make Uſe of in Any open Fields, and on Every Occaſion; without having Any Altar to Offer it upon: Which could not be ſoon or eaſily built, or concealed. And that this was the Way of ſacrificing, We may learn from the 13th Verſe; where the Blood of what is caught in Hunting muſt be poured out upon the Ground, and covered with the Duſt. For what Reaſon? But to put an End to this Idolatrous Practice. And that this Effuſion of the Blood, and keeping it together in a Hole or little Trench, was the very Offering to Idols appears from *Ezek.* xxxiii. 25. *Ye Eat with* [it ſhould be *upon*] *the Blood, and lift up your Eyes unto the Idols, and ſhed Blood* (becauſe the Beaſts ſlain were Offered to Devils and not to the Lord, *v.* 4.) *Ye ſtand upon your Sword, Ye work Abomination,* And from *Deut.* xii. 16. Where tho' They are releaſed from bringing the Blood of all that they killed to God's Altar, when They ſhould come into the promiſed Land, becauſe of its Diſtance from their Habitations; and are allowed to kill the Beaſts for private Uſe in all Their Gates; Yet are They commanded, not onely not to Eat Blood, but to pour it out upon the Earth, as Water, *i. e.* As a Common Thing, and not as a Thing ſeparated to Any Idolatrous Uſe: And to pour it upon the Earth as Water, which is pour'd upon the Surface, and ſoon ſucked in; but is not carefully collected, and put into an Hole

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or Trench of the Ground. This is Yet more plainly Expreſſed in the 13th Verſe of this Chapter, *He ſhall even pour out the Blood thereof* [carefully and at once and not barely let it go as Water] *but* [carefully] *cover it with the Earth*: i. e. all the Time, You continue in the Wilderneſs, where the Inclination and the Opportunities for this Idolatry will Occur much oftner, than when you come into the promiſed Land; by the Methods I ſhall, in the mean Time, take, to cure You of this wicked Diſpoſition. And thus the Author of the Book *Zohar*, One of the moſt Ancient of the *Jewiſh* Writers, who ſpeaking of Divers Methods of Inchantment and Magick, by which the *Egyptians* out did all Mankind, ſays, In *Levit.* Fol. 235. *And when the* Egyptians *had a Mind to have A Congregation for performing their Magical Rites, They went into the Open Fields to a High Mountain, and kill'd Sacrifices, and made a Trench in the Earth, and ſprinkled Blood about the Trench, and got together, and offer'd Their Sacrifices to wicked and Malignant Spirits, And contracted Familiarities with them in the Mountain. And the* Iſraelites *that were in Bondage to Them, went among Them, and learned from Them, and Err'd after Them; according as it is written,* Lev. xvii. 7. *And They ſhall no more offer Their Sacrifices unto Goats, after whom They have gone a-Whoreing. From this Tradition we learn, that at the Time that They went after thoſe Wicked Spirits, and prepar'd the Blood as aforeſaid, and offer'd Them Sacrifices; Thoſe wicked Spirits gather'd Themſelves together, and appear'd to Them as Hairy Goats; and Reveal'd to Them the Things*

They

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They wanted to know from Them. So likewiſe, *Joſephus Albo, In Sepher Ikkar, Diſc. 3. c.* 16. ſpeaking of the Ceremonial or Ritual Law, ſays. *The killing of Beaſts without the Tabernacle was firſt forbid juſt after the* Iſraelites *were come out of* Egypt; *becauſe They were then overrun with the Worſhip of Devils, and eat upon the Blood, and Eat the Blood and the Fat.* Without all doubt, according to what they had learned in *Egypt.* And *Maimonides*, who penetrated farther into the End and Meaning of the Ritual Laws, than any of the *Jewiſh* Writers, ſays, Yet more Expreſsly; *Mor. Nevoc. P.* 3. *c.* 46. That *tho' the* Zabii *counted Blood a very Unclean and Impure Thing, Yet they Eat it, becauſe They thought it the Food of the Devils; and that He that Eat it, acquir'd by that Means ſome Communication with the Devils: So as that the Devils converſe familiarly with Him, and reveal future Things to Him, as the Common People uſe to Attribute thoſe Things to Devils. There were however ſome among them who could not eat Blood without the greateſt Difficulty and Uneaſineſs (for it is a Thing a Man Naturally abhors) Theſe killing any Beaſt took his Blood to put it into a Veſſel, or little Trench and (ſitting in a Circle round the Blood) eat the Fleſh: Imagining in this Management, whilſt They Eat the Fleſh, that the Devils Eat the Blood, and that that was their Food; and that by theſe Means a Friendſhip, Fraternity and Familiarity was contracted between them: Becauſe They all eat at One Table, ſitting together. Beſides They were of Opinion, that the Devils appear'd to Them in Dreams, Revealed future Things to Them, and were very uſefull to Them.*

LEVIT. XVII. PARAPHRASE.

to the Lord, (*e*) unto the Door of the Tabernacle of the Congregation; unto the Prieſt, and offer

offer in the Open Fields, to Devils (particularly by pouring out their Blood into An open Hole or

NOTES.

(*e*) To the End that the Children of *Iſrael* may bring their Sacrifices, which They offer in the open Field, *Even that They may Bring them unto the Lord.* The laſt Words intimate plainly, that the Sacrifices, which They offered in the open Field were offered unto Devils; from that which is ſet in Oppoſition to them: *Even that they may bring them unto the Lord*: Or as it is in the 7th Verſe; *And they ſhall* [or, That they may] *no more offer their Sacrifices unto Devils, after whom They have gone a Whoreing.* If the Sacrifices that were offered in the Open Fields had been offered to God, and the Meaning of the Law had onely been, That They ſhould offer thoſe Sacrifices at the Tabernacle, which They uſed to Offer in the Fields, that Law would have run ſo; and not as it now does, *i. e.* it would have run ſo, as to put the ſacrificing in the Open Fields in Oppoſition to the Tabernacle, and not in Oppoſition to the Lord; to whom indeed for the future, they are here Expreſly Commanded to Offer Them.

them for Peace-Offerings unto the Lord.

or Trench in the Ground, for the Devils as They ſuppoſed to feed on, according to an Idolatrous Rite then in Uſe, Eſpecially on conſulting the Dead) I ſay that They may bring theſe Beaſts to be ſlain before me; Even unto the Door of the Tabernacle of the Congregation, as it were under my Eye; and particularly to ſome of the Prieſts, who are now to be the onely Perſons, that can offer upon the Altar; and offer them by ſome of thoſe Prieſts there for a Peace-Offering unto the Lord.

6 And the Prieſts ſhall ſprinkle the Blood upon the Altar of the

Ver. 6. And theſe Beaſts ſhall be offered as Peace-Offerings

LEVIT. XVII.

Lord, at the Door of the Tabernacle of the Congregation, and bring the Fat for a ſweet Savour unto the Lord.

PARAPHRASE.

ferings to me after this Manner: The Prieſt ſhall ſprinkle the Blood, and burn the Fat, upon the Altar; as a Thing, that will be well Accepted of by the Lord.

7 And they ſhall no more offer their Sacrifices unto Devils, after whom They are gone a Whoreing (*f*): This ſhall be a Statute for

Ver. 7. And by this Means I will Effectually prevent the *Iſraelites* and the Religious Proſelytes from this Idolatrous and

NOTES.

Ver. 7. (*f*) *After whom they have gone a Whoreing.* This ſhews that this Manner of ſacrificing to Devils had been frequently practiced among Them. *Moſes* gives Us an Account of their worſhipping Devils, *Deut.* xxxii. 26. And We have the like in *Joſhua*, Joſh. xxiv. 14. Mention is alſo made in the *Pſalms*, of Their *Sacrificing their Sons and Daughters unto Devils*, Pſal. cvi. 37, 39. and going a Whoreing after their own Inventions, *ver.* 39. See alſo *Zech.* xx. 7. and xxiii. 2, 8. *Amos* v. 25. And ſo *Joſephus Albo* in the Place before

LEVIT. XVII. PARAPHRASE.

them for ever throughout their Generations.

and Magical Uſage, which They have run into; not onely in *Egypt*, but in the Wilderneſs too; polluting Themſelves with theſe Dæmons, on the Occaſion of killing and ſacrificing Beaſts in the Open Fields: Tho' I have ſo lately and ſo ſolemnly engaged Them into Covenant with myſelf, and Eſpouſed Them to me, for my own People. To which Idolatrous and Magical

NOTES.

before quoted, *Sepher Ikkar*, *Diſc.* 3. *c.* 16. ſays, *that this Law was made juſt after the* Iſraelites *were come out of* Egypt, *overrun with the Worſhip of Devils.* And *Fagius* ſays upon *Lev.* xix. 26. *There are Interpreters, who think that the* Iſraelites *offer'd Sacrifices to Devils in* Egypt, *which they call'd* Schedim: And that afterwards *they might render themſelves the more Acceptable to thoſe Devils, they Eat Part of the Sacrifice near the Blood pour'd Out.*

gical Rite I ſee them ſo prone, Eſpecially whilſt they continue in the Wilderneſs, haunted by theſe Dæmons; that a Law, leſs ſtrict than this, will not be an Effectual Cure of this great Evil. Wherefore this Law (tho' it ſhall be repealed as to that Part which relates to Beaſts kill'd for private Uſe, when you come into the promiſed Land, *Deut.* xii. 15, 16. where you cannot be near my Altar, as You are here; Yet as far as relates to Sacrifices, and will not want this ſtrict Reſtraint, ſo much as you do in the Wilderneſs) ſhall continue as long, as

this

LEVIT. XVII.

¶ 8 And thou ſhalt ſay unto Them, whatſoever Man there be of the Houſe of Iſrael, or of the Strangers which ſojourn among You, (g) that offereth a Burnt-Offering or Sacrifice.

PARAPHRASE.

this Diſpenſation of Religion laſteth.

Ver. 8, 9. And as the Proſelytes of the Gate are to Abſtain from all Idolatrous, and Magical Rites, as well as the *Iſraelites*; (for You ſhall not ſuffer an Idolater

NOTES.

Ver. 8, 9. (g) *Or of the Strangers which ſojourn among You.* That is, the Proſelytes of the Gate. I think ſo, for this Reaſon; that as theſe Verſes Extend the Law, contained in all the former Verſes of this Chapter to ſome Perſons which are here called *the Strangers that ſojourn among You*; ſo thoſe muſt be the Proſelytes of the Gate: Since Proſelytes of Righteouſneſs were included Under *Iſraelites*, ver. 2. According to the known Law, *One Law ſhall be to Him, that is Home born, and Him that ſojourneth among You*, Exod. xii. 49. Lev. xxiv. 22. and Numbers xv. 16, 29. This alſo farther appears from the Words that follow. *That offereth a Burnt-Offering, or Sacrifice.* For Burnt-Offerings, or Sacrifices that were Peace-Offerings, the Proſelytes of the Gate might offer. But none could

LEVIT. XVII.	PARAPHRASE.
9 And bringeth it not unto the Door of the Tabernacle of the Congregation, to offer it unto the Lord; even that Man ſhall be cut off from among the People.	Idolater to live) And from thoſe Things, that might make them either Appear like Idolaters; or Tempt them, or the *Iſraelites* to this or other Idolatrous Practices: Therefore this Law ſhall Extend to them, as well as to thoſe, that are *Iſraelites* by Birth or Religion: Eſpecially ſince the Proſelytes of the Gate are permitted to offer Burnt-Offerings

NOTES.

could offer Sin-Offerings or Treſpaſs-Offerings but *Iſraelites*, and Proſelytes of Righteouſneſs. Now ſince no Offering is here mentioned, but what a Proſelyte of the Gate might offer, it ſeems plain, that by *the Strangers that ſojourn among You* in this Verſe, We are to Underſtand a Proſelyte of the Gate. If a Proſelyte of Righteouſneſs had been meant here, why was it not ſaid, That offereth a Burnt-Offering, Peace-Offering, or a SIN OR TRESPASS-OFFERING.

LEVIT. XVII.

¶ 10 And whatsoever Man there be of the House of Israel, or of the Strangers that sojourn among you, that eateth any manner of Blood (*b*) I will even set my Face against that Soul that

PARAPHRASE.

ferings and Peace-Offerings, as well as the *Israelites*.

Ver. 10, 11 and 12. And for the same End *Moses* was order'd, to give another Law to the Persons just before mentioned; forbidding them to Eat Blood

NOTES.

Ver. 10. (*b*) *Or of the Stranger that sojourneth among You, that Eateth any manner of Blood.* By *Blood* here is meant Blood not mixed with the Flesh, or kept in it by strangling (that is forbid, *ver.* 13.) But Blood drained from the Body of the Beast, and Eat or Drunk by itself, or mixed up with any thing Else. And the Prohibition of Blood follows that of Eating Things which had been offer'd to Idols, because those Offerings were generally of the larger Animals, such as Oxen, Lambs, or Goats; and that it was from those, that such larger Quantities of Blood could be drained, as could be Eat or Drunk by themselves, or mix'd up with something Else; for that Reason the Eating Blood is here forbid, next to Things offer'd to Idols.

And

LEVIT. XVII.

Eateth Blood, and will cut him off from among his People.

11 For the Life of the Fleſh is in the Blood, and I have given it unto you upon the Altar, to make an Atonement for Your Souls: For it is the Blood that maketh Atonement for the Soul.

PARAPHRASE.

Blood drawn from a Beaſt, by itſelf or mix'd: A Thing the *Heathen* were wont to do in their Idolatrous and Magical Rites; And for this farther Reaſon, that God having appointed the Life of Beaſts to be Accepted as a Ranſom

NOTES.

And that Blood here is forbid to the Proſelytes of the Gate, under the Name of *the Stranger that ſojourneth among You*; is not onely plain from the Context, and the Matter of the Prohibition, which it is well known, did Extend to Proſelytes of the Gate; but from this Conſideration: That Blood had been forbidden to the *Iſraelites*, under which the Religious Proſelytes are generally comprehended, on two former Occaſions. *Lev.* iii. 17. and vii. 26. which ſeems to be the Senſe of the following Verſe: *Therefore I ſaid* [That is in thoſe Places juſt now quoted] *Unto the Children of Iſrael, No Soul of You* [i. e. of You *Iſraelites* by Birth or by Religion] *ſhall Eat Blood; Neither ſhall*, &c. *i. e.* And now I ſay unto You, that no Stranger that ſojourneth among You ſhall eat It.

LEVIT. XVII.

12 Therefore I ſaid unto the Children of Iſrael, no Soul of You ſhall Eat Blood, neither ſhall any Stranger that ſojourneth among you Eat Blood.

PARAPHRASE.

Ranſom and Atonement for the forfeited Lives of Offending Men; And their Blood (One of the Principal Seats of Life) to be ſprinkled for that Purpoſe in his appointed Worſhip; it was not fit that a Thing appropriated to ſo Sacred an Uſe, ſhould be Eaten as Common Food. The Eating of Blood therefore was Capitally prohibited to *Iſraelites* and Proſelytes of the Gate by this Law, and the ſevereſt Degree of God's Diſpleaſure annexed to the wilfull Breach of it. And this is the Reaſon why, as He had forbid the Eating of Blood before to the *Iſraelites*, Chap. iii. 17.

17. and vii. 26. ſo now He ſhould forbid it to the Proſelytes of the Gate.

¶ 13 Whatſoever Man there be of the Children of Iſrael or of the Stranger that ſojourneth among you that huntеth and catcheth any Beaſt or Fowl that may be Eaten; He ſhall Even pour out the Blood thereof, (i) and cover it with the Duſt.

Ver. 13. And for the ſame End it was, that *Moſes* was Ordered alſo to forbid both the *Iſraelites* and Proſelytes of the Gate the Eating any Thing ſtrangled, becauſe Things ſtrangled Uſed Generally to be Eaten by the *Heathen* in their Idolatrous

NOTES.

Ver. 15. (i) *He ſhall pour out the Blood thereof.* This is a Prohibition of *Things ſtrangled.* All the Blood of Beaſts, that were ever permitted to be offer'd, was to be ſprinkled on the Altar. The Blood of ſuch Creatures as were permitted to be eaten, but were not allow'd to be ſacrificed; and which had been Uſually ſtrangled by the *Heathen*, and eaten after they were ſo ſtrangled, in Honour to their Idols, *&c.* Theſe They were not to ſtrangle; but to let out the Blood of. And as th: Things,

PARAPHRASE.

Idolatrous and Magical Rites. But whereas at other Times the *Heathen* uſed to drain the Blood,

NOTES.

Things, that were generally ſtrangled, were ſuch as were caught in Hunting with Nets, Snares, Hawks, *&c.* therefore thoſe are what the Text mentions: But by a Parity of Reaſon all other Things ſtrangled are forbid. And the Reaſon why the Beaſts and Birds caught in Hunting are onely mentioned, is, that They were the Things that were uſually ſtrangled.

And Cover it with the Duſt. Leſt the Earth ſhould not ſuck it all up, and it ſhould Entice Men, or appear as if it had Enticed Men, to An Idolatrous Uſage: The Heathen ſometimes pouring out the Blood of theſe Creatures, (which They generally ſtrangled) into An Hole in the Ground, as An Idolatrous Rite; As we may juſtly ſuppoſe from this Place. *Maimonides* was of this Opinion. For He ſays, *Mor. Nevoc. P.* 3. *c.* 46. *God commanded that the Blood of all Clean Beaſts and Birds ſhould be covered with Duſt, where they were killed; that Men might not be able to get together, and Eat about it; and ſo the Fraternity between them and the Devils ſhould be defeated: Tho' the Devil in Reality has a full Poſſeſſion of Evil Men.*

PARAPHRASE.

Blood, even out of thoſe Creatures, which They commonly ſtrangled, ſuch as Birds and Beaſts uſually taken in Hunting; and put it into a Hole in the Earth; and leave it uncovered for their Devils and Imaginary Deities to feaſt upon: Therefore I order, that the Blood of thoſe Creatures, which the *Heathens* uſed Commonly to keep in the Body by ſtrangling them, and which you ſhall let out before you Eat them, ſhall be let out upon the Earth; and not be pour'd into a Hole. And leſt any Part of it, when pour'd upon the Earth, ſhould not be ſucked in by the Earth, but remain upon

LEVIT. XVII.

14 For it is the Life of all Fleſh the Blood of it is for the Life thereof: Therefore I ſaid unto the Children of Iſrael, ye ſhall Eat the Blood of No Manner of Fleſh: For the Life of all Fleſh is the Blood thereof: Whoſoever eateth it ſhall be cut off.

PARAPHRASE.

upon it, as if it was left there for thoſe Dæmons to feed on; it ſhall be carefully cover'd with Duſt in order to put an Entire End to ſuch Magical and Idolatrous Uſages.

Ver. 14. And I alſo forbid Things ſtrangled for the ſame Reaſon that I forbad Blood: Blood being the Life of Every Thing, and therefore appointed by me for an Atonement for You. This was the Reaſon, that I before forbad Blood, after it was let out of the Bodies of Animals, to the Children of *Iſrael*, and that I now forbid Them and the Proſelytes of the Gate to keep it in the

Bodies of any Animal They kill for private Uſe, by ſtrangling It.

¶ 15 And Every Soul that Eateth that which died of itſelf, or that which was torn with Beaſts, (*k*) (whether it be One of

Ver. 15. And tho' it is not unlawfull for an Alien, or a Proſelyte of the Gate, to Eat of Things that die of themſelves

NOTES.

Ver. 15. (*k*) *That which died of itſelf or is torn by Beaſts.* The Reaſon of this Prohibition is not that the Blood was in them. For it might as much be let out by being torn by Beaſts, as by Cutting its Throat. And if Things torn or dying of themſelves had been forbidden, becauſe the Blood was in Them, They would have been forbidden to the ſame Perſons, to whom Blood and Things ſtrangled were forbidden: Whereas We ſee, *Deut.* xiv. 21. That Things dying of Themſelves, or torn by Beaſts were allow'd to be Eaten by a Proſelyte of the Gate. For it is ſaid *Ye*, i. e. Ye *Iſraelites* and Proſelytes of Righteouſneſs *ſhall not Eat them* [i. e. but under the Pain of Uncleanneſs] *Thou ſhalt give it unto the Stranger, that He may Eat it; or thou mayſt ſell it to an Alien; For thou art an Holy People unto the Lord.* Beſides if They had been forbidden becauſe

LEVIT. XVII.

Your own Country or a Stranger) He ſhall both waſh his Clothes and bath Himſelf in Water, and be Unclean until the Even: Then ſhall he be clean.

PARAPHRASE.

ſelves or that are torn by Beaſts; for you *Iſraelites* or Proſelytes of Righteouſneſs may give them to the One, or Sell them to the other; *Deut.* xiv. 21. Yet it is ſo baſe, unworthy, and unbecoming an *Iſraelite*

 by

NOTES.

becauſe the Blood was in Them, They would have been forbidden to the *Iſraelites*, and to the Religious Proſelytes, under the ſame Capital Puniſhment, as Blood. Whereas They are onely forbid to Eat Them under the Penalty of being *Unclean untill they had Waſhed their Clothes, and untill the Even.* But the true Reaſon why the *Iſraelites* and Proſelytes of Righteouſneſs are forbid to Eat theſe Things, may be learnt from *Exod.* xxii. 31. Which is, that it was below the Dignity of Men, holy unto the Lord, to Eat Them. The Words are; *And Ye ſhall be Holy Men unto me: Neither ſhall ye eat any Fleſh, that is torn of Beaſts in the Field: Ye ſhall caſt it to the Dogs.* But if Ye do Eat it, Ye ſhall be Unclean, *&c. And Every Soul, —— Whether it be One of your own Country*

PARAPHRASE.

by Birth or Religion (who are my People) to Eat of any Things ſo vile, as theſe (fitter for Dogs than them, *Exod.* xxii. 31. *Lev.* xxii. 8.) that you ſhall let them know, that if any Soul of them ſhall be guilty of doing a Thing ſo much beneath Himſelf; He ſhall be in a State of Uncleanneſs, ſeparated from my Worſhip, and

NOTES.

Country or a Stranger. By Stranger here We muſt underſtand a Proſelyte of Righteouſneſs, becauſe He, as well as He that was their own Countryman was to Bathe Himſelf in Water, waſh his Clothes, and be unclean until the Even: A Penalty peculiar to thoſe, that were *Iſraelites* by Birth or Religion. Whereas A Proſelyte of the Gate is allowed to Eat of theſe; without being ſubject to this Penalty, *Deut.* xiv. 21. —— And it is to be obſerved, that the Phraſeology

is

PARAPHRASE.

and from the Reſt of my People, until the Evening. Nor ſhall he then be reſtored to the Tabernacle or the Congregation, unleſs He waſh his Clothes, and bathe Himſelf in Water, and then He ſhall be Clean.

Ver.

NOTES.

is here ſomething varied. Before it is, *And whatſoever Man there be of the Children of* Iſrael, *or of the Strangers that ſojourn among You.* Ver. 8. 10. 13. But Here it is, *And Every Soul, whether it be One of your own Country, or A Stranger.* On which the Old Commentaries *Sepher Siphra, Col.* 171. and *Peſiktha Zotertha,* Fol. 23. Col. 2, gloſs thus: *Every Soul. Obſerve, It is added, One of your own Country. Who is that? Certainly One in Covenant. Whence it follows, that the Stranger muſt be one in Covenant too.* And therefore where this Form of Expreſſion occurrs, The Rabbins ſay, that a Proſelyte of Righteouſneſs is denoted, as *Lev.* xvi. 29. *Num.* xv. 13—17. See *Selden, De Jur. Nat. L.* 2. *C.* 2. *P.* 147. *E. L.*

LEVIT. XVII.	PARAPHRASE.
16 But if He waſh them not, nor bathe his Fleſh; then he ſhall bear his Iniquity.	Ver. 16. But if He does not waſh his Clothes, and bathe Himſelf, He ſhall be liable to Puniſhment: And if He ſhall offer to partake of the Peace-Offerings, before He has waſh'd His Clothes, and Bathed Himſelf; He ſhall be cut off from his People.

The END.